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For the Churchman.

Lays of the Ancient Church.

NO. XI.

Litany for a Fast.

"Plangite, Sacerdotes: ululate, ministri altaris. Ingredimini, cubate in sacco, ministri Dei mei!"—*Joel* 1: 13.

Saviour, let the curse depart!
Humbly to the dust I bow;
With the sackcloth o'er my heart,
And the ashes on my brow.
Prostrate in the dust I lie,
Keenly falls thy chast'ning rod;—
Ere the feeble pulses die,
Miserere, Lamb of God,
By thy Passion strengthen me;
Pardon, by thine Agony!

I have laughed thy love to scorn;
Cast thine offered mercy down;
Added point to every thorn,
Which was woven in thy crown;
I have pierced thy sacred flesh,
Cast contempt upon thy name;
Crucified thee, Lord, afresh,
And have done thee open shame,
By thy Cross, forgive my scorns!
Save me, by thy Crown of Thorns!

All my slights and all my wrong,
Humbly kneeling, I confess:
Thou art gentle, thou art strong;
Pity me, uphold and bless.
And when soon the failing breath
Passes; when no skill can save;
When inexorable Death
Points the pathway to the grave;—
Blood of Calvary, cleanse my breast!
Heart of Jesus, give me rest! ACOLYTIS.

Maynooth Debate.—House of Lords.

The Bishop of Exeter—The house seemed to him totally to disregard the merits of the institution at Maynooth. It was not a national institution; it was nothing more than an institution which had been left upon the hands of the State. He held in his hand a copy of the document by which the College of Maynooth was originated. This document was an earnest petition to the government of the day, setting forth that, under the laws formerly existing, the memorialists were obliged to resort to foreign countries, and particularly to France, to obtain an education for their priesthood; that they had established several valuable institutions, in which four hundred persons were constantly maintained; but that in the anarchy then prevalent in France, those establishments had been destroyed, and they entreated the government to allow them and their friends to institute and endow a college in Ireland. With this request the government of that day complied. By the advice of the Lord Lieutenant, an Act of Parliament was passed, enabling the trustees, all of whom, except the great law officers of the State, were Roman Catholics, to receive donations, and to endow and institute the College of Maynooth. But the government went still further, and said, "We will assist you by a grant of 10,000*l*." For some years the Parliament continued to sanction a grant for this purpose, but in 1799 they refused to do so. The grant, however, was afterwards continued, until it was found at last that the Roman Catholics of Ireland had ceased to contribute to the support of this institution. This was the history of that dilapidation which had excited the shame of some noble lords. The Earl of St. Germans had said that he blushed when he witnessed the dilapidated condition of the College of Maynooth. He (the Bishop of Exeter) thought the noble lord might rather have blushed at the conduct of the Roman Catholic gentry who had thus permitted their own institution to fall into ruin. This institution—the sacrifice of which, it was said, would deeply wound the feelings of all the Roman Catholics of Ireland—had not obtained a portion of their sympathy for the last twenty years. Up to 1814, with the exception of an estate which now produced about 5,000*l*. a-year, the whole amount of donations to the college did not seem to have amounted to 5,000*l*. annually. He thought, therefore, it must be inferred that the Roman Catholics of Ireland had a very bad opinion of this institution—that they did not think it was calculated to effect the objects for which it was established. The Roman Catholics of Ireland, then, had deserted this, their own institution. It might be asked, why was this? It could not be from poverty. They had been told that the Roman Catholics in Ireland were attaining great wealth. Were they backward, then, in contributing to religious objects? He would not speak of the O'Connel rent, or any thing of that kind; but he might state, that, for the last twelve years, the Roman Catholics of Ireland had been contributing 6,000*l*. or 7,000*l*. a-year to the Institution for the Propagation of the Faith at Lyons. This being the case, he would certainly have thought that if the Roman Catholics of Ireland had entertained any desire to maintain the College of Maynooth, they would not have permitted those who were designed to be the instructors of the people of their faith to be subjected to such disgraceful and inconvenient accommodations as had been represented to exist at Maynooth. But what were the objects of this bill? There was to be a visitation; but the inquiries of the visitors must be confined to the merest trifles, such, for instance, as the treatment received by the students from the professors. They had heard that, though there was now a triennial visitation, the visitors did nothing, and why? Because they had nothing to do. What, he would ask, was the great want of Ireland with respect to the clergy who were to instruct the Roman Catholic population? They required a set of men who would remind those over whom they were placed, of their duty to God and their country—who would remind them that their first duty to their country was to live in peace, to cultivate peace; and who would remember that it was their own duty to set an example of that peaceful conduct. They were told that great allowance ought to be made for the priests educated at Maynooth, inasmuch as they belonged to the people, and must be expected to share the passions of the people. He was ready to make all due allowance on this point; but the clergy whose duty it was to instruct a tumultuous or it might be a rebellious population, ought not to take their character from the people, but ought to endeavor, by God's blessing, to communicate a Christian character to them. Then, how were the Roman Catholic clergy to be fitly educated for such a position? Were they to be shut up five hundred together, as this bill proposed, in a monastic institution, leading lives which made them absolute serfs—scarcely better—during the time they were students in the college? Were they to be debarred from all intercourse with their superiors in worldly station, and with those who were to be employed in other professions in life? Was this, he would ask, a reasonable mode of endeavoring to form proper clergy for such a people? He would assert that the young men trained at Maynooth were bound to submit to a degree of restraint which was inconsistent with the growth of manly character. During the seven years for which they were immured within the walls of Maynooth, they were not permitted to leave the institution, save at the vacations. The only enjoyment of liberty they possessed, was walking in a square in the rear of the house, and in two fields adjoining the canal. Once a week, however, they were permitted to go beyond this, but they must be accompanied by a dean, and if on the public walks they went out of his sight, they were liable to expulsion. He would say this rendered them slaves, and when they remembered the consequences of slavery, he thought they would consider that such persons were not the best fitted for the office they were afterwards designed to fill. If the day that made a man a slave, robbed him of half his virtue, what quantity of the remaining half would survive the day which turned that slave into a despot? They must remember that this was the great object which consoled these men under all their sufferings. They knew that when their seven years were expired, they would pass at once into a state not only of freedom, but of absolute despotism—spiritual despotism; they would go forth among the people as the representatives of their God. He had had the gratification of enjoying the acquaintance of several Roman Catholic priests, and he must say they were all remarkable for meekness and amenity of character. How was this occasioned? By their living, during the period of their education, in a manner exactly opposite to that in which under this bill the Irish Roman Catholic priests were brought up. He believed that the young men intended for the ministry of the Roman Catholic Church in England were brought up in the society of those intended for other professions, and even during the period of their instruction for the ministry they enjoyed considerable intercourse with such persons. This, he was convinced, accounted for the great difference in the characters of the Roman Catholic priests of England and of Ireland. It had frequently been stated that the lowest class of the people alone were educated for the Catholic priesthood in Ireland. It was the opulent merchants, and the most respectable farmers and tradesmen of great respectability, whose sons formed the chief body of young men preparing for the Roman Catholic priesthood. Then, he asked, was this measure likely to improve the college in that respect? So far from it, that it tended to take away the security they now had: for that security, of the education not being merely eleemosynary, was a very great benefit—it insured a superior class of young men for the ministry in Ireland. If it had failed in that respect, it must have failed from the degrading character of the institution; most certainly it ought not to be otherwise; for they could not doubt that the gentry of Ireland must be as eager to give their sons to religion as the gentry of this country; and he repeated, that if there was that reluctance on the part of the gentry of Ireland to send their sons to Maynooth, it must be because the education was degrading—different from what it was in England. By the present bill, the total expense of all the 250 young men, divinity students, was to be defrayed by the country. Then, who were to appoint them? The Roman Catholic bishops of Ireland. Would not the result of this measure then be, to give to the Roman Catholic bishops influence of the most efficient kind, in naming the provision of not fewer than 250 young men? But that was not all; as for every place to be filled up there would be ten expectants. Upon all constitutional grounds patronage of that kind should be in the Crown.

But the Crown in giving that enormous power of the entire support of these young men at Maynooth ought to have in its hands the power of selecting them; and it was peculiarly important in Ireland that that should be the case, for the Crown wanted to be connected with the people of that country by benefits felt by them. If, however, that were thought to be giving too much power to the Crown, another course might be adopted—that of giving these situations on competition. Let the Crown have the power of nominating four times the number of young men necessary to supply the vacancies, and let them be examined publicly in Dublin by the Roman Catholic Bishops, or persons appointed by them, so long as the examination was public. With such an examination they would have well-conditioned persons appointed to Maynooth, and there would be some gratitude to the Crown; but if the Roman Catholic bishops were to supply the vacancies that gratitude would go, not to the Crown, but to the bishops. He should wish to see, instead of the College of Maynooth, four proper places of good education, connected, if they would, with the measure now before the House of Commons. Let there be appended to each of those three or four places proposed by that bill a special place of education for the Roman Catholic clergy, and let them be made places of liberal education. Let there be, if they would, that due discipline which there ought to be over the clerical students. But let them have the same examination with the gentry, as in this country. The right rev. prelate then noticed the conferences held by the Romanist priests, and asked what was the nature of them? He held in his hand the statutes for the province of Dublin published by order of the Right Rev. Dr. Murray. Here was one. It was a special direction to be visited by suspension *ipso facto* if not obeyed, that every priest should have with him some work of moral theology, in which he should if possible, every day, read at least one chapter or one title with attention (a title was the heading of a series of chapters,) in order that by the assistance of that frequent reading they might be better able to direct the consciences of the people committed to their charge. That reading was to prepare them for the conferences at which they were to be instructed for the confessional. Now, what were the questions proposed at those conferences? "Are infidels to be allowed to join themselves to those born of the faithful? May the faithful communicate with infidels? Is it lawful to tolerate heresy? What are the punishments to be decreed for those who are affected with heresy?" Those were the subjects of conference in 1832, in order that the priests who considered them in conference might be the better able to instruct their people. Were they to be told that the questions were put, but that there was no answer? Why, what answer could be given to that question, "What are the punishments decreed against heretics?" They were told to follow the authority of Dens. It was said that that meant they were only to take the order of their questions from Dens. But, he would put it to any scholar whether it was possible for him so to construe it? There could be no doubt they were to follow the authority of Dens; but what were the answers Dens gave? They were the punishment not merely of excommunication, but the confiscation of goods, imprisonment, ay, and death. It might be said that those were only the private opinions of Dens; but there could be no doubt that the canon law did inflict death, by burning, for heresy, and that that was the canon law at the present moment. But how to the people of Ireland could such a doctrine be safely preached in their confessionals by the priests, and, if it could not, why was it made the subject of conference in the instruction of priests for the confessional? Those were tremendous considerations; but the question was not whether they were horrible, but whether they were true. They might say that that had no special connection with Maynooth. He thought it had; for if they would take the trouble to look at the regulations of Maynooth they would find that the Dunboyne students were educated for the special purpose of heading these conferences; but even if it were not so, there was in the education at Maynooth enough to make them tremble at the persecuting doctrines taught there. The noble earl had referred to the works of Maldonatus. It was frightful to contemplate the doctrines laid down in his works, and yet he was the favorite commentator on the Gospels referred to at Maynooth. He would only just refer to one or two of his doctrines. On that beautiful text, Luke ix., v. 55—"Ye know not what spirit ye are of," Maldonatus said—"This does not seem to me to be properly spoken of the Gospel dispensation at large, but only of Christ; who, Almighty as he was, and deserving of his vengeance as men were, yet 'came not,' as he says immediately afterwards, 'to destroy men's lives, but to save them.' He would not force his gospel on the world by arms; but chose rather to insinuate it by meekness, teaching miracles. But now, as often as the occasion demands, religion must be defended and preserved by the sword from the earth, and by fire from heaven. We must slay the Turks who are invading the Church—we must burn heretics as traitors and deserters!" That was taken from the catechism for the parochial clergy. But he would read another passage; —On Matthew, v. 13.—"If the salt have lost its savor"—he said—"What Ezekiel says of the vine, our Lord here says of salt. The meaning of both is the same—that degenerate teachers, as heretics are above all others, are good for nothing but to be punished, to be trodden under foot, to be burned with fire." Now, he (the Bishop of Exeter) had lately had a communication with a gentleman educated at Maynooth, who had authorised him to say that, in case their lordships should agree to the amendment proposed by the noble earl, he was ready to come forward and state what was the sort of instruction he had received at Maynooth. He (the Bishop of Exeter) asked him, by letter, whether any especial caution was given the young men there respecting those persecuting doctrines; and the answer was—"I do not recollect any such caution being given. I do recollect that, in vindicating the Council of Constance for their mode of dealing with John Huss, the professor claimed for the Church the corporal punishment of heretics—which however, he left to the temporal power." This person had high credentials to his good character. With respect to the loyalty inculcated at Maynooth, he said—"I never knew the professors to encourage or discourage feelings of loyalty. They seemed to me to avoid the subject. They certainly do not encourage charitable feelings towards the Protestants. I once heard the professor from the chair declare that heretics could not enter into the kingdom of heaven, and that Protestants must be regarded as heretics in places where they could not have the plea of ignorance." Dr. M'Hale he (the Bishop of Exeter) considered a good specimen of one imbued with the spirit of Maynooth—where he was bred, and of which college he was president for eleven years; and Dr. M'Hale, it came out in evidence before a committee of their lordship's house, on the occasion of some Roman Catholics having become converts to Protestantism near Achill, forbade their Roman Catholic neighbors from speaking to those who had been so converted. It also appeared from that evidence that a priest named Hughes had advised his parishioners to use pitchforks and put into bogholes any one who approached their dwellings in order to teach the Scriptures or distribute tracts. Now, he (the Bishop of Exeter) earnestly trusted they should get rid of that spirit in Ireland soon. As indicating the *animus* of the Church of Rome, and the effect of the canonical law, he might mention that, in 1815, the Belgian bishops had addressed their late king, on his declaring his intention to confirm to the Roman Catholic Church its privileges, to this effect:—They affirmed that to confirm to the Roman Catholic Church its privileges was inconsistent with another article of the constitution, which gave equal laws to all the Belgians, for that the ancient canonical law was incompatible with liberty of conscience, and that the Roman Catholic Church would therefore be opposed to the laws of the State. The king persisted, and gave equal laws to his subjects; the bishops persisted also, and twenty years afterwards drove him from the throne. The Pope, in 1832, in an encyclical letter, denounced the doctrine of liberty of conscience as a pestilential error. But what had been the practical effect of the sanguinary instructions that were given to the priests? Violence and murder in the people! It was right that their lordships should know what were the doctrines that were actually taught at Maynooth. The right rev. prelate here read a passage from the evidence of Dr. M'Hale before the committee of the House of Lords in 1826:—"When I say that the Church has the power of dispensing from oaths, I understand that the Church is then the interpreter, in some measure, of the divine will. In casuistry the shades between right and wrong may be sometimes so indistinct as not to be seen by an ordinary eye; then the Church, being the interpreter of the divine law, only decides what seems best in the particular case. 'We find it laid down in the class book, p. 145, that the following are just causes of dispensation in those cases—viz., first, the honor of God; secondly, the utility of the Church; thirdly, the common good of the republic; fourthly, the common good of society. Who is to be the judge of what 'the utility of the Church' may require? 'The superiors of the Church.' If there are paramount obligations founded on natural law, or on the divine law, and which are clearly impressed on every mind, then we never entertain the question of dispensation, because we know that neither bishop nor Pope, nor any power on earth, whatever utility could be derived to the Church, can attempt to release a person from an oath confirming these obligations. If the Pope, from a mistaken zeal for the Church, should attempt to release subjects from their oath of allegiance, that is one of the cases in which every person may judge for himself that such dispensation is invalid. 'There are certain great landmarks; the duties we owe to kings, sovereigns, persons of subordinate condition, parents, &c., but such is the complexity of human affairs, and such is often the conflicting variety of duties, that it will be impossible to determine every case with certainty. If all cases were determined we should have no necessity for tribunals, either ecclesiastical or civil.' (285.) 'Who is to decide in doubtful cases? If it be a perplexed case, it will be left to the superior; but if it be a clear case, then every man's own reason can judge.'" In 1800 Pius VII. acceded to the Popedom, and on that event, on the 14th of March, wrote to Louis XVIII., acknowledging him as the successor of St. Louis and the legitimate Sovereign of France. Louis accordingly sent Cardinal Maury ambassador to Rome. In March, 1800, it would be remembered, the affairs of the republic were at the lowest ebb. Bonaparte was shut up in Egypt with his army, and there was a great prospect for the speedy return of Louis to the throne of his ancestors. But, in 1801, the battle of Marengo took place, which put Bonaparte in possession of the whole of Italy, and the Pope having entered into a concordat with Bonaparte, published it, and thereby absolved all Frenchmen from their allegiance to their legitimate Sovereign, and consented to the oath by which all parish priests and bishops swear that they will bear true allegiance to Bonaparte, and reveal all conspiracies against his government. This was an instance to show that the deposing power was still claimed and acted on by the Pope. He would add a proof of what amounted to a direct teaching of perjury. In the book called "*De Penitentiâ*," pp. 285 286, it was stated that—"If a priest be interrogated by the magistrate on matters which have come to his knowledge from confession only, he ought to answer that he knows them not—ay, and to swear that he knows them not, without any danger of hereby swearing falsely. The reason is, according to Estius, because a man neither lies nor equivocates who speaks to the mind of him who asks, and so bring forward nothing but truth. And such is the position of the priest in the aforesaid case, for the judge does not put the question to him of what he knows in the way of confession, as representing God (*quatenus Dei vices agit*,) but what he may know as man (*quatenus homo*,) and therefore out of confession. To Estius all divines assent in this. But if the judge press him, and further demand whether he knew such or such a thing from confession, some authors say that the priest may give the same answer, that he knows nothing of the matter on which he is interrogated—because, say they, whatever be the will of the judge, he cannot interrogate the priest, except as man." If that were not directly instructing the clergy in perjury he was not able to understand what was meant. If the Government proposed to perpetuate and take into the bosom of the State this institution—if they were willing to grant this speccial favor to a perjury-teaching college—let the responsibility rest upon them. But unless it could be shown that this teaching of Maynooth was as conducive to truth, justice, and honesty, as he believed he had shown it to be in direct contradiction to them, he did trust, that whatever had been the previous resolution of their lordships with regard to their votes, if he had been the humble means of opening their eyes to the iniquities of the system there pursued, a majority of their lordships would act upon their conviction, and say "Not content" to the motion for the second reading of the bill.

The Augsburg Confession of 1530, written by Melancthon, which was only enlarged and explained at Worms in 1540, corresponds so nearly with our articles as to show that it must have influenced the English divines in the language they adopted at the Convocation of 1552. After expressing the most entire assent to the decree of the Council of Nice concerning a Trinity of Persons in the unity of the divine essence, the confession proceeds to teach the doctrine of original sin—of the incarnation and death of Christ as the only meritorious cause of justification and salvation—of the institution of a ministry, that men may obtain faith by the teaching of the Gospel, and administration of the sacraments. It asserts that the grace of God is offered in baptism, which is therefore necessary to salvation—that the body and blood of Christ are truly present in the Lord's Supper—that the sacraments and the word are efficacious on account of the ordinance and command of Christ, even when administered by wicked men—that private confession and absolution are to be retained in the Church, though the confession of all sins is an impossibility, and is not binding on the conscience—that rites and ceremonies instituted by men need not every where be the same, but that ecclesiastical rites should be preserved when they can be so without sin, and when useful for tranquillity and good order in the Church. It condemns and rejects the doctrine of meriting divine grace—of any satisfaction for sin but that of Christ; and though it admits the commemoration of the saints as examples for our imitation, it rejects entirely the worship of them. In all these respects, it asserts, there is no departure in doctrine from the Scriptures or from the Catholic Church, or even from the Roman Church, so far as is known from her writers.* It proceeds to speak of the abuses of which they complain, such as the denial of the cup to the laity, the forced celibacy of the priesthood, the profanation of the mass by celebrating it for money, the idea of taking away the sins of the living and the dead by private masses, the forced enumeration of sins to a priest, the distinction of meats and other vain traditions, the perfection of the unmarried in comparison with the married life, and monastic vows. It ends with a discussion of ecclesiastical power, and complains of the evils arising from its undue exercise. Pontiffs, relying on the power of the keys, had instituted new modes of worship, and burdened the consciences of men by reservation of cares and violent excommunications, and had even endeavored to transfer the kingdoms of the world, and to take away their empire from the Emperors. It defines the power of the keys, or the power of Bishops according to the Gospel, to be the power or commission of God to preach the Gospel, remit and retain sins, and administer the sacraments; for with this commission Christ sent the Apostles: As My Father hath sent Me, so send I you. Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained.—*Jarvis.*

* "Vel ab ecclesia Romana, quatenus ex scriptoribus nota est." At Worms it was more cautiously expressed: "Postremo etiam Romana ecclesiæ quatenus ex *probatis* scriptoribus nota est." It must be remembered that this declaration was originally made thirty-four years before the publication of the decrees of Trent. The declaration as made at Worms, was twenty-four years earlier than that publication.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. XXVII.

"The Holy Scriptures," we are told, "are able to make" us "wise unto salvation, through faith which is in Christ Jesus."* And surely no proposition is more worthy of the serious heed of every man who thinks rightly of his true nature, and is properly impressed with its moral and spiritual claims. In reflecting on the subject we may consider, first, *that the Scriptures are able to effect this end;* and secondly, *how we are to secure this their inestimable benefit.*

The Scriptures are able to make us wise unto salvation, because of the knowledge which they impart respecting the *nature of salvation*, its *procuring cause*, and the *conditions on which it may be expected.*

The nature of salvation is not indeed revealed with great particularity; for now we see through a glass darkly, and know only in part; we know not what we shall be; it hath not entered into the heart of man to conceive the things which God hath provided for those who love Him. There is a brightness in the glory and happiness of heaven, on which the feeble eye of man in this imperfect state cannot look; and a fulness which the utmost stretch of human conception cannot embrace.

But we can still derive from the holy Scriptures many important, interesting, and consoling views of the salvation which is in reserve for the righteous.

It will be an entire removal from all the disappointments, trials, and vicissitudes of this world, and the perfection, and everlasting enjoyment of every thing tending to intellectual, moral, and spiritual happiness.

The human mind is of vast compass. Whether it ranges through the wide fields of imagination, collates and studies the facts connected with the history and state of man, exercises itself on the beauties and wonders of nature, or penetrates into the depths of metaphysical and moral research, it never attains to the full measure of knowledge; but up to the very moment of its severance from the body, has its desires and capacities yet unsatisfied. In that salvation where it will know even as also it is known, and there only, will full satisfaction be experienced.

Nothing can be more delightful to the human mind than the contemplation of moral excellence. But here it is far from being ever seen in perfection. Something that disappoints, always, and something that disgusts, generally, mingles with whatever pleasure of this kind the present state affords. The fulness of this enjoyment can be experienced only in the contemplation of the divine perfections of the High and Lofty One who inhabiteth eternity, which will be presented to *his* view who attains to the great salvation. There, knowing as also he is known, and seeing face to face, the happy being, indulging the pure sympathies of his regenerated nature by the contemplation of the perfect virtue of the infinitely Good, will rest in fulness of joy, and in pleasure for evermore.

There is an exquisite happiness in cultivating and exercising the graces and virtues of true piety. But it never fails, in this imperfect state, to be marred, and is often destroyed, by the frailties and corruptions of our nature. But in the salvation which awaits the faithful, there will be a perfection of virtue, a celestial purity, and an unalloyed holiness, which will forever expel all the corrupters of spiritual joy and satisfaction.

This is a world of trial and of wo. The afflictive dispensations of Providence, the malice of enemies, and the faithlessness of friends, fill with sorrow much of our existence. In the salvation of heaven this sorrow will be forever banished. A perfect freedom, and everlasting security, from pain and suffering will be our portion. The disappointments which here blast our fondest hopes will be known no more. The imperfection which here mingles with our highest joys will have fled forever. The happiness of the saved will leave nothing further to be wished, nor be alloyed by any thing to be deprecated.

Through the kindness and love of God there are yet in this world, notwithstanding all its miseries, impurities, and imperfections, many sources of real and substantial happiness. But they are all accompanied with the melancholy reflection, that they must soon pass off, and have an end. However they may for a time escape the influence of the many corrupters and destroyers of human happiness, yet can they last but a little while; and when their day is gone, it will appear, on retrospection, but as a vision of a night. Not so in the salvation which the Scriptures reveal. There happiness will be as perpetual as it is perfect. It will always be still to last; and never be damped by the fear, or experience the fact, of diminution or of end.

One of the most elevated and virtuous sources of enjoyment in this world, is found in the exercise of the social principle. When our affections are fixed on those whose worth and excellence add the willing sanction of the understanding to the preference of the heart, we find a refuge from much of the disappointment, care, and trouble with which this world abounds; sorrows are diminished, and joys increased, by the participation of tender and affectionate sympathy; and a happiness experienced the most congenial with the refined and ennobling principles of our nature. But such pleasures, too, are miserably alloyed by the uncertainty which characterises all things here. Coldness and repulsion may take the expected place of sympathy and kindness. Evil influences may plant principles and affections of malignity in breasts in whose purity and truth we were wont to confide, and send thence the poisoned arrows of treachery and malevolence. Misfortune and affliction embittering the lot of those we love may make that very love a source of peculiar sorrow to ourselves. *They* are removed from us by the unsparing stroke of death whose existence seemed interwoven with our own, and whose departure leaves a void that naught on earth can fill. Nothing of this follows the Christian in the great salvation procured for him. The social affections will there be enjoyed and exercised—all disappointment being removed, and no termination in prospect—in purity, in perfection, and in perpetuity. They will draw our hearts, in the joy of unceasing love and confidence, towards the angelic members of Christ's universal Church, with whom we shall be joined in heavenly services; towards the good and faithful who, in all ages, have adorned that Church on earth, now made perfect; and especially towards those who have been the pious companions and friends of our mortal pilgrimage.

The purest pleasure which the true Christian enjoys in this world flows from the communion that his faith opens with his God and Saviour. When, in the true principles and spirit of the Gospel, he engages in the acts of that communion which, in fulfilment of her Lord's will, Holy Church provides in prayer and praise, in the annunciation of God's word, in sacrament, and solemn ordinance, and hallowed commemoration: when he assists in the devotional sanctifying of the commencement and close of domestic duties; and when, in the closet of sacred solitude, he enjoys the consecrated hour of man in audience with the Deity; his soul, wrapped in contemplation of the great and good and endearing attributes of his covenant-God, and warmed by that love of his Divine Saviour which is prompted by grateful reflection on the inestimable love wherewith He first loved him, he feels that it is good for him to be there. This however is, and cannot but be, only mingled happiness. He is still in the natural body. He must again enter into the world, have his soul grieved by the view of its frailties, corruptions, and vices, and feel its malign influences in his own heart. He must come down from this scene of high and holy contemplation, and of the purest and most ennobling employment, and again, in all sincerity, contrition, humility, and self-abasement, feel and own that he is a miserable sinner. But in the great salvation, there will be none of this hindrance to intellectual, moral, and spiritual enjoyment. Admitted to the immediate presence of the Triune God, the great atonement having had on him its perfect work of renewal and sanctification, he enjoys the vision of His glory, and the contemplation of His attributes, adores His love, and magnifies His greatness, with affections purified from all alloy, and a gladness of heart filling the whole soul, to the entire excluding of all counter-influences of sin and of the world, and of doubts, or fears, or anticipated change. Seeing, in His glorified humanity, the Saviour who lived, suffered, and died for him, through whom he once had hope, and now has the perfection of glory and happiness, and by whose mediation he is admitted into the immediate and blissful presence of the Father who made, and the Holy Ghost who sanctified him, every desire of his soul is satisfied, every capacity exercised, and all *forever sure*, never interrupted, never diminished, never ended.

Such is the salvation with the knowledge of which we are furnished by the Holy Scriptures.

They also inform us as to the procuring cause of this salvation.

In vain were the happiness of heaven revealed to us, and in vain were it even opened to our view, if aught were required of us as the meritorious means of attaining to it. For when we reflect on the corruption of our nature, and the sinfulness of our hearts and lives; when we consider our unhappy proneness to be devoted to the pleasures, pursuits, and profits of the world, and regardless, or but slightly heedful, of our future salvation; and when we think of the rebellion against the law and will of God which so much characterises our thoughts, words, and actions; we must surely feel our utter unworthiness, and destitution of all ground in ourselves for hope of that salvation which can be seen by none but the pure in heart, and enjoyed by none but souls imbued with the spirit and affections of the true, unshared, and all-controlling love of God. Is it not too wonderful and excellent for us? How can we attain unto it? What is there in ourselves, our nature, our conduct, our character, our capacities, to give us hope of meetness for a lot so heavenly?—Nothing. All our hope must be derived from beyond ourselves. God must pity our worse than nothingness, and interpose in our behalf, or salvation cannot be for us. Blessed be His holy name, He has interposed, as is fully revealed in the Holy Scriptures. They give us the joyful tidings that God the Son, the Second Person in the Divine Trinity, when no created arm could obtain salvation for us, Himself vouchsafed to take our nature into union with His Godhead, that He might become our Representative, suffer the penalty which we deserve, procure the grace of the Holy Spirit to enable us to lay hold by faith on the mercy thus provided, plead His perfect righteousness as the ground of the acceptance by the Father of that faith aud its fruit good works, and thus bring us unto His salvation.

The Scriptures enforce *faith and its fruit good works*, as conditions without which the salvation that is in Christ Jesus cannot be enjoyed.

Reason and Scripture unite in declaring that man is a moral agent, and as such is regarded by his Maker in all His dealings with him, whether in providence or in grace. Consequently salvation through Jesus Christ cannot have been unconditionally obtained either for all or any of our race. We are required to work out our own salvation. Without Christ indeed this never could be done. But *through* Him grace is imparted to enable us to effect it, and *in* Him merit provided to recommend our faithful devotion to it to divine acceptance and reward.

To engage men in this work of their salvation the Scriptures represent God as having established His Church, and appointed the sacrament of baptism as the means of admission into it. Thus admitted into His Church or body, men attain to the required union with Christ its Head. This is to be preserved by a true and living faith in Him manifested by humble obedience to His laws; by diligent and devout waiting upon Him in the services and ordinances of His Church, especially its sacramental commemorating and showing of His

* 2 Timothy iii. 15.

sacrificial death; by humble and docile receiving of the instructions of the Church and its priesthood; and by doing all such good works as He has prepared for us to walk in.

Such are the conditions which the Holy Scriptures reveal as required in order to our obtaining salvation through Jesus Christ. They are indeed in themselves utterly unworthy, and incapable of accomplishing the desired end. But in order to a thing's being a *condition*, it is not necessary that it possess *merit*, or that it confer in itself a *right* to the end proposed by it. It is enough that it be appointed by competent authority, and that the same authority, having power to accomplish the end, promise to accept it as available. Such promise, by virtue of the *procuring cause* of salvation—the atonement and intercession of Christ—is attached to its *appointed conditions*. All the *merit* is in that *cause*. The availableness of the conditions is owing to undeserved divine mercy, and ability to perform them, to the gracious influences of the Holy Ghost, procured for us by Jesus Christ.

By these its blessed teachings are the Holy Scriptures able to make us wise unto salvation. How shall this their unspeakable benefit be secured by us?

As before observed, there lies at the foundation of all our duty on this head, faithful connection with the Church of God, which He has established as the witness and keeper of Holy Writ, the pillar and ground of the truth, and His instrument and agent for bringing and keeping men in the knowledge of the will of God, and in true devotion to it. In the fulfilment of this her divine mission, the Church has retained and handed down those essential doctrines and precepts of Christianity which her Divine Institutor, and His inspired Apostles, incorporated into the Church system, and which, by the motion of the Holy Ghost, were subsequently committed to the pages of the *written word*. In these doctrines and precepts she instructs her members by her solemn public readings of the word of God; by her ritual provisions for divine services, sacramental administrations, holy ordinances, and evangelical commemorations; and by providing for the sound and faithful public and private instructions of her priesthood. On these the Christian who would be wise unto salvation must wait, in true faith and devotion, and with all readiness and diligence.

The Scriptures should be diligently read in private and in families, *every day* having its regular appropriation of time to this hallowed work; and due attention being also given to such other departments of religious reading, as, under proper pastoral advisement, may tend to a right understanding and enforcing of the Holy Scripture's teaching.

But the great, constant, and all-pervading recourse of the Christian who would be wise unto salvation, should be to humble, faithful, fervent prayer for the illumination and guidance of the Holy Ghost. This should be a leading, anxious and heartfelt motive with him in his participation in the hallowed services of the temple and the altar, and in his faithful and constant praying unto his Father in secret.

B. T. O.

For the Churchman.

Mr Editor,—Your two worthy correspondents under the signature of "True Son of the Church," have been treated no otherwise than might have been expected from the quarter concerned. That *the end justifies the means* seems to be there a prominent principle of ethics. The little artifice of the honorable M. C.'s franking privilege, sometime since, is not forgotten.

An eminently worthy and intelligent layman, in a distant parish, told me some year or two ago, that the postmaster in his village once received a parcel of the New York Low Church paper, with a polite request that he would distribute. Being a dissenter, and the parish having then no rector, he very naturally had recourse to my friend, whom he knew to be the leading Churchman of the place. I suppose the Editor—not so: every body seems ashamed to acknowledge editorship—the *Somebody*, or more probably the clique, who had the precious business in charge knew the worthy warden *too well*. The postmaster's object was to make over the affair to my friend's charge. That was done *effectually*. I believe the publishers had no further concern with that parish.

Quite recently I have heard of an attempt at making similar use of a postmaster, accompanied, however, in this instance, by the douceur of some fifty cents per head for all subscribers that he might obtain. The work and the pay were offered to the clergyman of the parish, and there the matter ended.

It would be difficult to say in how many instances, clergymen have been made subscribers by the officiousness of others, without being consulted, and whose opinion of the paper was such that they never would have consented. Their names, however, have been published as having paid subscriptions, and they thus *falsely represented* as favoring and patronising the work. To be sure they ought, as honest men, to *expose the transaction*. Their delinquency, however, does not make the transaction less dishonest.

The term "Protestant" is descriptive of a mantel which covers, among better things, so much jesuitism, that it may not be out of place in connection with such matters; but really such connection is sadly degrading to the name "Churchman."

ANTI-TWISTICAL.

For the Churchman.

A Comparison.

Rev. and Dear Churchman,—I have made up the following table from the accounts of three Diocesan Conventions in the last Churchman (19th July):—

Statistics.	*Conn.**	*Md.†*	*Ky.‡*
Ordinations in year previous,			
viz. Priests,	8	3	2
Deacons,	5	3	1
Confirmations in same time,	465	226	70
Consecrations of churches, do.	4	1	1
Corner stones of new do. laid,	2	6	1
Baptisms in same time,	940	1620	162
Communicants,	7649	5892	589
Sunday-school Teachers,	689	234	Not reported.
" Scholars,	3000	1612	
Clergymen,	104	101	21
Candidates for orders,	31	20	3§
Contributions for Church purposes in the year previous,	$13,948	$18,489	¶
Attended at the Convention,			
viz. Bishops,	1	1	1
Clergymen,	75	63	12
Lay Delegates,	84	75	12

Remark.—Admitting (*for argument's sake*) that one Bishop should have the same weight in the councils of the Church as another, is it not preposterous that in the lower house, *Kentucky* should balance *Connecticut* by having a representation and vote of the same number and effect? Instead of permitting the wild scheme of assimilating the constitutions of other Church institutions to that of the General Convention to be agitated at all, the larger dioceses should at once endeavor to obtain their just influence by insisting upon a due alteration in the scale of representation. Let it be begun at once!

M. Y. N.

* Connecticut. † Maryland. ‡ Kentucky. ¶ Not reported.

§ *Three candidates for orders in the diocese!! Where is the great Diocesan Theological Seminary that wants New York Churchmen to subscribe to and give it only twenty thousand dollars?*

For the Churchman.

I hear it said, Mr. Editor, that the *Protestant Churchman*—(for I never see that print)—is out in an article with reference to the Bishop's salary, stating that the friends of the Bishop design making this a prominent question at the next Convention, and if so, that the whole subject of the late trial and that Prelate's resignation, will come up for discussion.

I know not what may be the intention of the Bishop's friends in this matter, but I must say the non-payment of his salary is wholly an unjustifiable proceeding, and for one, I sincerely hope that it *may* be a *prominent question*. I care not what collateral issues may be made on this subject, I am persuaded that the good sense and charitable feelings of the Convention will triumph over every petty prejudice with which the opposition may endeavor to clog it. That the Trustees of the Episcopal Fund, or a majority of them, have been actuated by any personal or hostile feelings against the Bishop in withholding his salary, I am unwilling to believe. The gentlemen, doubtless, feel the delicacy of their position, regarding their appointment as fiduciaries, and fearing the responsibility they might assume without any precedent to guide them, they possibly prefer waiting the action of the Convention and asking its direction. Such is the charitable construction I am willing to give to the action of the Trustees, and I shall feel much disappointed if, when the proper time arrives, any other reason is given by them for their proceedings. Rumor with its thousand tongues I know has imputed to them other motives, which have been borne upon the breath of the wind through every town and village of our diocese. Whenever and wherever these rumors have assailed my ears, I have unhesitatingly and unqualifiedly branded them as false inventions of the enemy. What! *starve* our Bishop into a resignation? Can that be the intention of his foes? They know but little of the *man*, and still *less* of the character of this diocese, if they hope to accomplish such a result. Why, sir, I can name parties from their own ranks who will frown upon any such cruel and wicked attempt. Therefore I ask no better plea for coming into the Convention than that of *starvation or resignation*, as the battle cry of the enemies of the Bishop. Let them unfold their banners to the breeze with this device emblazoned on every fold, and my word for it they will encounter a phalanx impregnable to their assaults.

It is known perhaps but to few of our communion, that our Bishop is, and has been, since the sentence, supported by a few voluntary contributions of his friends, which have in fact relieved his pressing necessities. It is desirable, nay necessary, that he should be sustained till the Convention shall have taken cognizance of the matter of his salary. This surely it may do, without touching in any way upon the matters connected with his presentment and trial. The subject of his salary was brought before the last Convention by the Bishop himself, and action was had thereon, so that it can very properly be referred to as a matter of inquiry, to know if his arrearages have been paid, and the regularly accruing salary since that period. Or it may come up on the presentation of the report of the Trustees of the Fund. In whatever way it may come before the Convention, I care not. I only ask that strict and even handed justice—if indeed Christian charity has been dried up by the corrupting and withering influences of personal and party animosity—should in this matter at least be meted to our unfortunate and *persecuted* Bishop. Yes sir, that is the word, *persecuted!* I use it in all its length, breadth, and depth; and when the history of these times is recorded—as surely it will be after the passions and prejudices of men shall have subsided—every candid and impartial reader will not fail to accord him this title. I regard our Bishop as a sufferer, not for heresy, not for crime, but for the generous acting out of an honest, confiding and benevolent heart, overflowing with the "milk of human kindness," looking to the recipients of his beneficence for a proper appreciation of qualities which the God of nature has bestowed with a liberal hand, and which, occasion offering, and purposes conspiring, have been seized upon by designing persons, and converted into weapons of destruction. I know it is the popular language of the secular prints, to hold up the verdict of the Court as *proof* of guilt; but these writers know, or should know, that the majority of that Court are of that peculiar system of theology which accounts an evil thought, and adultery, as crimes of equal turpitude. Therefore I most respectfully enter my *caveat* against the infallibility of an *Ecclesiastical* Court, so constituted.

I sympathise, sir, most deeply with our afflicted Bishop, and pray God to strengthen and support him in all his trials. Shut out, as it were, almost wholly from the world, denying himself all social intercourse, (except that of friends who may call upon him,) seldom leaving his study, except to attend the services of the Holy Sanctuary, bearing himself meekly, patiently, and resignedly under provocations, pouring forth weekly in your columns the treasures of his mind, and the fervor of his heart, in wholesome and godly counsel and advice—what a lesson does he not teach his enemies! They seem bent even yet, however, upon inflicting some new species of cruelty, and if possible making the miserable still more wretched. If they cannot mildly force him to resign, and so compel him to acknowledge his guilt and the justness of his sentence, they will at least *starve* him into compliance.

Churchmen of the Diocese of New York! are you prepared for such a *denouement*, to this most unrighteous crusade against your Bishop? Is this echo of a threat, which was first fulminated by a Wall street editor, to be reiterated and transfixed upon your Bishop, against whom it was then indirectly aimed? Is gnawing want, or the fagot and the stake, to be the heir-looms of the true sons of the Church in this diocese, because they will not sanction a *great wrong*, that some fancied good may follow? Must the law be made to bend to the whims of designing and capricious men? Shall radicalism lord it over God's heritage, causing the rampant passions of the multitude to "dry up the charities of our *honorable* men?" All nature cries aloud, No! See to it in time I beseech you, Clergymen and Laymen. To the former I appeal, no less from the sacredness and obligation of your ordination vows, than from the wisdom and necessity of the case. I say necessity, not as regards the temporal wants of your Bishop—though these are great and must be provided for—but in order to preserve the *Ministry of Christ* from the rude and contaminating breath of worldly clamor. If you doubt this, come with me upon the busy mart of commerce, and you shall see how *one false step*, (by appealing from the Council of the Church to the world in the matter of the ordination at St. Stephen's,) has led men to think, nay openly to assert, that "*Priests have too much power, and they must be shorn of it.*" And how think you is this to be accomplished? Why by *starvation!* Aye, sir, this is the rallying cry. The same measure which some of the misguided ministers of Christ wish to mete out to your Bishop, may in a very brief period be meted out to you, and to themselves. They may "commend the poisoned chalice to their own lips," and may discover too late that in their zeal to overthrow their Bishop, they have given up the Church of God to the rapacious and demoralizing hands of a radical age, which is fast corrupting the State, and would even now ravage the "Lord's vineyard."

As a layman, mingling actively in the busy scenes of the world, and seeing but too fearfully the temper of this sin-besetting age, I thus raise the alarm cry of danger from within and without our household. I conjure every true son of the Church, therefore, to awake to the sense of his responsibilities. Heed no more the stale clamor which ambitious men are fomenting. Stand firm and united, as in times past, by our ancient landmarks and in the good old paths, and you shall yet put to flight the "armies of the aliens."

X. Y.

For the Churchman.

From the Episcopal Recorder.	*Per Contra.*
THE POPE'S ENCYCLICAL LETTER.—In the late encyclical letter of his Holiness, the adherents of the Pope were warned against reading the History of the Reformation written by Merle D'Aubigne.—One consequence of this notice of the work above named is, that a translation is being made into Italian for the purpose of enlightening the inhabitants of the Italian States upon a subject so deeply interesting to every Christian mind.	THE OXFORD TRACTS.—In various ways the little popes of Protestantism have warned their adherents against reading the Oxford Tracts. One consequence of this notice of the work above named is that an American edition has been published and widely disseminated for the purpose of enlightening the inhabitants of the United States upon subjects deeply interesting to every Christian mind.

Such ever is, and such, it should be hoped, ever will be, the effect of intolerance, proscription, and despotism.

ANTI-STIFLE.

For the Churchman.

Mr. Editor,—I respectfully request you to allow a somewhat aged Churchman to vent a few thoughts through the medium of a periodical which, like the Churchman's Magazine and the Christian Journal, of other days, he regards as one that is to preserve and hand down a true contemporary record of the state, character and position of the American Church, the principles of the sound portion of its clergy and laity, the attacks it has had to sustain both from within and without, and the defences which it has set up and prosecuted. I have observed these things, Mr. Editor, and studied them for about forty years. My mind now rests with great seriousness and solemnity on an issue unlike any thing which I remember to have ever before witnessed.

The highest judicial tribunal of our Church decreed, last winter, a sentence within one degree of the most awful which the Church can utter. A large minority of the members of that tribunal, however, differed from the decision. The whole matter was laid open for discussion by the Church and the world.

Discussion and remark of every kind, learned and ignorant, cool and impassioned, general and personal, in search and illustration of the great *principles* involved, and in indulgence of the most vindictive individual hate, pervaded the land; newspapers, pamphlets, hand bills, letters, busy tongues moved by almost every feeling, good or bad, which can control the mind of man, were at work; the testimony, the arguments, the verdict, the sentence, the law which gave birth to the whole, were thoroughly canvassed; the attention of the whole Church to the subject was earnestly invoked; every clergyman and layman was importuned to be in readiness to meet it in any shape in which it might present itself in any department of our ecclesiastical operations. The Theological Seminary of our Church was a department in which it was supposed it must necessarily come up. The last annual meeting of its Trustees, therefore, was referred to as an occassion on which the Church must be prepared to sustain the sentence by action proper to that department, or either by action to declare, or by inaction to imply, an opposite decision.

Appeals were made to the members of the Board for their attendance and readiness to meet the issue. I have spoken of the meeting of the Trustees as an occasion for *the Church* to act. This is especially true. That Board may be more truly said to represent the American Church than any other body among us. It consists of all the Bishops, and clerical and lay deputations from, and appointed by all the dioceses, in proportion to their numbers. So thoroughly had the discussion of the subject, in all its bearings, pervaded our whole Church, and commanded the attention of all orders of men among us, that not a single member of the Board could have been unprepared to meet it. So much had been said of the duty of the Board to take it up, that none could plead a reasonable doubt that his vote might be wanted in the matter. Under these circumstances the Board met, and by an overwhelming majority determined that the heavy sentence of the Court upon the Bishop and minister, *did not afford just grounds for removing the Professor*. In other words, the Church thus far *has not sustained the Court*.

This, Mr. Editor, is the very serious and solemn issue, mentioned above, to which matters are now brought. It is not for such an humble individual as your present correspondent to suggest the proper effect of *such a crisis* upon the Bishops, clergy, and laity of our Church. He may be allowed, however, respectfully to suggest that it calls eminently for the wisdom, the piety, the superiority to worldly feelings, views and motives, and the self sacrificing devotion to *principle*, to *justice*, and to the *Church as upheld by them*, which are not "of the will of the flesh, nor of the will of man, but of God." Of God, then, let every good member of the Church seek them in behalf of all who may be called to the momentous responsibility of being His agents in conducting the Church through her difficulties. And be that Church closely enshrined in the hearts and constantly remembered in the prayers of the faithful! Let them plead in her cause the precious promises made to her in God's word. Let them with increased frequency, if there be opportunity, assist in the solemn offering of public worship and of eucharist whereby she perpetually *rolleth herself** on her Lord for protection and deliverance. Let the Church be viewed by priests and people in her oneness with the Gospel, and the Gospel be made the standard of what they think and say and do in her behalf; and by God's blessing in Jesus Christ all will yet be well.

* See Psalm xxii. 8,—marginal reading.

Let especially those who love the Church and her Lord frown upon the intermeddling in her concerns of the secular press. Every time that the Church's troubles are taken up by that press, her affairs are thrust upon the notice of hundreds who love to reproach her, and are never so truly in their own element as when laughing her to scorn. Thus is Christ betrayed into the hands of his enemies to be mocked and scourged and crucified afresh. If the conductors of that press *will* try thus to earn their thirty pieces, let them not have to say that Christians help them on.

And may the wise in this world's politics and this world's schemes, have grace to know that all such wisdom is foolishness when compared with the unearthly principles on which the Holy City of our God is to be served, cared for and defended; and to feel the folly and guilt of putting forth unholy hands in her behalf!

C. L. C.

For the Churchman.

Mr. Editor,—Some one has sent me through the mail a number of a periodical of which I do not recollect to have ever heard before, entitled "The Investigator," and published at Washington. I have had time but to glance at it, and know little or nothing of its general merits. Opening at an article headed "The Protestant and Roman Catholic Bibles Contrasted," I find several verses printed in parallel columns showing, in contrast, the respective versions. It ought to be well understood by the Christian public that the *Romish version* is adopted in these passages, or many of them, by the *American Bible Society*, and the *New York Bible Society*, in at least one of their editions of the New Testament. I particularly notice this in St. Matthew iii. 2, where the Romanists and the Bible Societies favor the doctrine of *penance;* in 1 Timothy iii. 16, where they depart from the best editions of the original, and by so doing, evade one of the strongest arguments for *the divinity of Christ;* and in Hebrews xi. 21, where they make St. Paul favor the *worship of images*. Does the catholicity of these societies consist in their endeavoring to *suit all denominations?*

BIBLE CAUSE.

The Churchman.

New York: Saturday, July 26, 1845.

Sympathising with our lay correspondent "X. Y." and admiring his generous devotion to the true principles and best interests of the Church, we cannot unite with him in the wish that the payment of the Bishop's salary may be made "a prominent question" at the next Diocesan Convention. Probably we are singular in our views and feelings on this subject; but so far from being grieved we have "counted it all joy," that the salary has been withheld and we do not feel disposed to lift a finger to procure its payment. Of Bishop Onderdonk's right, in law and equity, to receive his salary we entertain no doubt; and it is for this very reason that we rejoice in his being deprived of it, and in all the sufferings and hardships to which the deprivation has subjected him and his family. We have from the first held our Bishop to be an innocent man, and the conviction of his innocence becomes every day stronger as we behold the meek, cheerful and singularly forgiving temper with which he submits to a sentence equally unjust and cruel. Believing him to be an innocent man, we must believe also that he has been deprived of rights far dearer and more sacred than the right of salary. As an innocent man he has a right to be protected from calumny. An ecclesiastical Court has adjudged him guilty, on testimony on which no jury in the country would ever have convicted him. In other words a tribunal of the Church, as no civil tribunal would have done, has withdrawn from him the protection to which he was entitled; the power which ought to have interposed its shield between him and the shafts of calumny, has left him defenceless and exposed to all their virulence; has deprived him of his clerical and episcopal standing, and thus taken from under him the only ground on which he could hope to obtain redress from the tribunals of his country. The body which was entrusted and empowered by the Church to be the legitimate guardian of his reputation, has, at one stroke, deprived him of the highest social as well as ecclesiastical rights, and set him up as a butt of obloquy to the world.

Believing then that Bishop Onderdonk has been deprived of the highest right we cannot consent, for our own part, to contend in his behalf for the lowest. What we wish to see acknowledged is his innocence; what we wish to have accorded to him is protection from insult and calumny; and we are unwilling to engage in any questions which may divert attention from the main issue. It is indeed a bitter mortification for the bishop to be dependant on charity for his daily bread; and it is a wrong done to his friends to devolve on them a burthen which the Diocese is bound in justice to bear, and for which it has made the most ample provision. But what is this mortification, what is this wrong compared with the greater which we have mentioned? and who will refuse to endure the less if the Providence of God points out the endurance as a means to the recovery of the greater?

But we are told that the deprivation is discreditable to the Diocese; that it is ungenerous, unjust, oppressive and little less than robbery; and that for the honor of the Diocese we ought to take such means as are in our power to secure its payment. To this we answer that if the salary is withheld, the odium of the measure must fall on those who have been for years past the opponents of the Bishop. The deprivation is one to which they who are or have been his supporters may submit, but one which they would never seek to impose. On this point, therefore, we think that "X. Y." and the many noble-minded laymen who think with him may feel at rest. We do not ask them to concur in any act which shall deprive the Bishop of his salary; we merely ask them to submit to the infliction of the wrong (as we esteem it) by others. There will be those in the convention who were the avowed opponents of their Bishop before the trial, who have rejoiced in the verdict of the Court, and who have sympathised in the spirit and co-operated in the movements by which it has been brought about. The deprivation of the salary is their business and not ours; if they wish to relieve themselves from the odium of withholding it, let them propose its payment. If however they wish to keep it back, let them have their way; and instead of contending on a money question when the holiest principles are at stake, let us thankfully embrace the opportunity—not of our own procuring—of proving the depth and sincerity of our attachment to a good cause by suffering patiently and cheerfully all the hardships which its support devolves on us.

We agree entirely with our correspondent in his view of the course pursued by the Trustees of the Episcopal Fund. We attach no blame to them, but believe them to have been governed by laudable motives. But though the decision is not the one to which we should have come, yet we cannot in conscience say that we regret it; and if the next Convention should silently pass by the subject we should still feel that there was no occasion of regret. We have no right to do any thing in bringing on our Bishop and ourselves such an affliction; we have no right passively to acquiesce in it unless resistance be productive of a strife injurious to the cause in which our sympathies are enlisted; but if it please God to send us the affliction through the instrumentality of others, and if it be one which cannot be averted without a strife which shall turn our thoughts from the cause which we have mainly at heart, then we are entirely justified in accepting the affliction as of God's permission, and rejoicing in it. With these views we have rejoiced at the decision of the Trustees and shall continue to rejoice if, in the wise ordering of Providence, the same state of things shall be continued after the next Convention. The measure itself, the deprivation of the salary, we cannot approve; we do not indeed believe that all who advocate the measure will be governed by the unworthy wish "to starve the Bishop into a resignation;" we hope that none will be governed by such a motive, and we are happy to be able to add that we know of none whom we believe capable of such a motive; and we can conceive that there may be some who have an honest conviction that the salary ought not to be paid; but be this as it may the withholding of it is a measure of which we disapprove, and of all responsibility for which we wash our hands. Still we are convinced that much good may come of it. It relieves the Bishop from the invidious appearance of receiving that for which he is not rendering equivalent services. It subjects him to an ordeal of suffering which must add new lustre to his character. It draws not from his friends only, but from all who disapprove of the temper which has been shown in his prosecution and conviction, new proofs of their love of equity and humanity and charity. Again then we say, that though we do not court the affliction, we receive it with gladness; we would take no overt measure to be relieved from it; nor would we even accept relief unless it be accorded by the spontaneous and irrepressible consent of the whole or at least a large majority of both orders of Convention. We fear, as we said, that we may differ on this point from many of our best friends, but such, nevertheless, are our honest convictions.

The steamer Britannia brings our regular English papers to the 3d of July, and with a brief glance at the news they contain, we shall combine the substance of a summary which we omitted to insert the week before last.

The Maynooth bill had passed its second reading in the House of Lords by a majority of 157 in a house of 300; a majority larger than its friends or foes expected. Of the Episcopal Bench six, headed by Archbishop Whately, and including Dr. Gilbert (whose former labors at Oxford and consequent benefiting by ministerial patronage are well known) voted with the majority, while the two English Archbishops and 15 Bishops are recorded in the minority. The last bishop created by the Peel ministry, Dr. Turton, was, for whatever reason, disinclined to vote at all. In the debates several of their lordships took part; the chief supporters of the affirmative being Dr. Whately and the Bishop of St. David's, (Thirlwall,) while the Bishops of London and Exeter headed the opposition. On the 16th ult. it was passed to its third reading by a majority of 131.

The bill for establishing colleges in Ireland independent of religious instruction, was, at the latest dates, still before the Commons, the question being on its final passage, and the majorities on the separate clauses averaging 100. This measure is vigorously opposed both by English Churchmen and Roman Catholics, the bishops of the latter communion having united in refusing their approval of it unless certain professorial chairs (and those the most important) be filled by Romanists. Notwithstanding all opposition the ministerial policy will prevail.

The "secession" of Mr. J. M. Capes, minister of S. John Baptist's, Eastover, Bridgewater, is the only item which will gratify the expectants of startling news this time. Mr. Capes has published a letter addressed to his congregation, in which he announces his intention of joining the Roman Church. The *English Churchman* has the following remarks on it:—

In most of the previous cases of secession to Rome the parties have quietly left us without assigning any reason, and we cannot help thinking, that it would have been wiser had Mr. Capes followed their example, for we have never met with a more feeble and unsatisfactory document than that which he has published. It assigns scarcely a single reason for the step which he has taken that is not equally available to him who secedes to the Irvingites, the Wesleyans, or the Independents, whether from the Anglican or the Roman Church. He has tried the Anglican Church by the Bible, (interpreted by himself,) and "found her wanting." He has applied a test to her which, if he be an obedient Romanist, he will not venture nor be allowed to apply to the Roman Church; and it is therefore under such circumstances as unfair as it is undutiful to declare his spiritual mother inferior to Rome.

MR. CAPES acknowledges that he has been allowed to preach in the English Church those doctrines which he *still believes* to be the *true and pure Gospel;* but because he has, in spite of this, persuaded himself that the Church which has allowed him to do it does not teach that Gospel, he departs from her! Whatever we may think of the amiable and Christian tone of this address, we cannot say that we understand its reasoning, or admire the writer's candor and justice. Why, with his notions of the English and Roman Churches, he should have gone through the idle formality of being licensed to the Perpetual Curacy of Eastover, knowing as he did that he should sooner or later unsettle everything and every body in his parish, is past our comprehension, and we should be slow to believe that a person who could thus act would be blessed with a degree of Divine illumination which has not been vouchsafed to the most holy and consistent doctors of the Anglican Church.

The case of the Rev. Frederick Oakeley is one which has excited much interest throughout the Church: the Rev. gentleman over and above his peculiar theological position having a claim to attention from his influential family connexions, his ecclesiastical preferments, and his more than ordinary intellectual abilities. It will be remembered that immediately after Mr. Ward's degradation by the Oxford Convocation, in February last, Mr. Oakeley addressed a letter to the Vice Chancellor, and subsequently one to his Diocesan (London), taking the same stand for which Mr. Ward had suffered, and specially claiming the right to hold "all Roman doctrine," though he disclaimed the right to teach it. This question (of his right so to believe and yet remain in the English Church) he intimated his willingness to have a legal decision of in his own case. Accordingly the Chancellor of the diocese having given an opinion favorable to the "all-Roman" claim, it was decided by the Bishop to have it fully tested in the Court of Arches, and the letter was made the basis of a series of articles for the customary action of that tribunal. Mr. Oakeley, a few days before that set down for the case, addressed a letter to the Bishop expressing an unwillingness, on account of the issue which he wished to make having been avoided, to defend himself and voluntarily resigning his license. The Bishop in his reply could not deem the question settled by his resignation, and was unable to arrest the progress of the cause, it being fairly before the Court. And so it came on before Sir H. Jenner Fust, June 9, Dr. Dodson and Dr. Bayford, counsel for the promoter of the suit, but no counsel for the defence. The articles exhibited are 12 in number and make a long tedious document, encumbered as they are with legal technicalities. It will be sufficient to indicate their scope. They object to Mr. Oakeley (1) that he is aware of his obligation to adhere to the doctrines of the Church, and his liability to punishment if he impugns the Articles; (2) that he did subscribe and promise conformity to the 39 Articles and the Liturgy; (3) that he has been and is a Priest of the United Church of England and Ireland and Minister of Margaret Chapel, and has been licensed by the Bishop of London; (4) that the license exhibited is genuine, and the party mentioned in it identical with the one objected to in this cause ("one and the same person, not divers," as the article has it); (5) that notwithstanding the above, he has impugned the Articles as by law established; (6) that he did publish a certain letter to the Bishop of London declaring that he held doctrines repugnant to the said Articles; (7) that he is the author of a passage quoted from the said letter containing the objectionable declarations; (8) that he has avowed the authorship of this letter; (9) that said avowal is in his proper handwriting; (10) that there is "a scandal and evil report against him" therefor; (11) that the above is all true; and (12) that he ought to be canonically corrected, and made to *pay the costs*.

After the articles had been read, Dr. Dobson opened the case. He argued that it was impossible for a man to hold all Roman doctrine (which Mr. Oakeley confessed he did hold) and the doctrines of the Church of England. Also, that the 39 Articles were directly in conflict with the decrees of Trent, which he illustrated at length by a comparison of the doctrines disputed. Further, the 13th Elizabeth, c. 12, enacts that the maintaining any doctrine contrary to the Articles, shall be just cause for the depriving any person so holding, if he refuse to recant: now Mr. Oakeley had so maintained, though not *totidem verbis*, declaring the Articles erroneous. By the 66th canon he is directed to confer with recusants; but how could he reclaim recusants when himself a believer in Roman doctrine? (The Court decided that this canon was not applicable at present.) The 110th canon requires "churchwardens to present defenders of Popish doctrine," under which Mr. Oakeley was clearly liable. (Here the Court inquired whether the promoter of the suit would have the defendant called on to recant; at which Dr. Dodson is said to have been somewhat puzzled but replied that the Court might inflict whatever punishment was deserved.) Dr. Bayford followed on the same side, contending that the opposition between the Articles and the Council of Trent was not fortuitous but designed, and that the impossibility of reconciling the two doctrines was acknowledged by Romanists themselves at the Reformation resigning their livings. He referred also to the communication of Dupin with Archbishop Wake in regard to a reconciliation of doctrines, an attempt which had entirely failed, and to the impossibility that Mr. Oakeley could use the form for receiving converts from the Church of Rome. The Court expressed a regret that the case must be decided with an *ex parte* argument, and said "the question did not turn upon the *quo animo* Mr. O. had subscribed the Articles, but merely whether the doctrines he had published were or were not repugnant to those of the Church of England." Time must be taken to consider the judgment.

The sentence in this case was delivered June 30. Sir H. Jenner Fust's decision is too long for quotation; and besides, in the absence of all defence it would serve no important end to multiply arguments on one side. The document in question consists chiefly of an examination of Mr. Oakeley's letter to the Bishop of London, and winds up with a revocation of Mr. Oakeley's license as minister of Margaret Chapel, and a prohibition of his performing any ministerial offices in the province of Canterbury until he retract his errors. He was also condemned in the costs of the proceedings.

The Bishop of Exeter's late charge to his clergy is reported in several of the papers, and we may recur to it for remark or extract. His delineations of lay-theology and secular newspaper discipline are peculiarly felicitous.

The Bishop of Calcutta has arrived in England with his health much improved.

The Bishop of Salisbury was to be married on the 8th to Miss Hamilton, one of the Queen's maids in waiting.

Mr. M'Mullen, who last year was kept from his degree of B. D. by Dr. Hampden the Socinian, and his "liberal" backers, has at length obtained it.

The Chamber of Deputies has voted 2,500,000 francs for the repair of the Cathedral of Notre Dame, Paris.

The resignation of the Belgian ministry is said to indicate a triumph of the Liberal over the Catholic party.

The Emperor of China has declared the Christian religion to be not only harmless but commendable, and has ordered the interdict laid upon it to be removed.

Among "clerical obituaries" we find that of the Rev. R. H. Barham, Minor Canon of St. Paul's, &c. &c. and author of the infamous "Ingoldsby Legends."

A literary novelty announced is a versification of the Pilgrim's Progress in the Spenserian stanza.

Archdeacon Wilberforce's "Agathos" has appeared in a French version.

Three new volumes of "Anglo Catholic Theology" and vol. xx. of the "Library of the Fathers," S. CHRYSOSTOMI *Homiliæ in S.* PAULI *Epist. Sec. ad Corinthios*, are on the eve of publication.

Dr. Wordsworth (Dean of Westminster) has in press a "Diary in France mainly on topics connected with education and the Church."

Mr. Oakeley has published a "Letter explaining his Claim to Hold as distinct from that to Teach."

FRANCE.—*The Jesuits*.—The *Univers* publishes a protest against the expulsion of the Jesuits, addressed by the Archbishop of Toulouse to the King of the French, in which he contended that this measure was now claimed by the same class of men who wrought the destruction of the order in 1762, and for the same object—the subversion of the Catholic religion; that the accusations directed against the Jesuits were as unfounded as those adduced against them by the philosophers of the eighteenth century; and that their suppression at this moment would be attended with precisely similar consequences to those which marked the close of that century.—"Accordingly," concludes the Prelate—"We declare utterly false the imputations against the Society of the Jesuits, whose constitutions, long approved by the Church, breathe the purest spirit of the Gospel, and produced a great number of saints. We further declare that their dispersion would be highly injurious to religion, and prepare again its overthrow. We, at the same time affirm, Sire, from our most intimate conviction, that if your Majesty has any thing to fear for the stability of your throne it is from irreligious men and the enemies of order, and not from the Jesuits, that such an apprehension is justifiable."

As a continuation of our summary we had marked several passages in our foreign papers for insertion, but are obliged from press of matter to defer them to our next number.

Responsibilities and Duties of the Clergy.

An Exhortation *delivered in Christ Church, Hartford, Conn., at an ordination held by the Rt. Rev.* Thomas Church Brownell, D.D. LL. D., *Bishop of the Diocese of Connecticut, on Sunday, the Feast of St. Peter, the Apostle,* 1845. *By the Rev.* J. M. Wainwright, D.D, *an Assistant Minister of Trinity Church, New York.* Published at the request of the Rt. Rev. the Bishop, and of the Rector, Wardens and Vestry of Christ Church, Hartford. Hartford: Henry S. Parsons & Co. 1845.

We are happy to find in the opening of this discourse a pointed rebuke of the wicked "attempts which have been and which are still making *in certain quarters*" to array the laity against the clergy. We hope that certain of our city papers whose attempts in this way are too notorious to make it possible for us to doubt that they are here referred to, will take the rebuke in good part and endeavor to profit by it. It is a severe but true remark that the charge brought against the clergy in the furtherance of those attempts is prompted either by weakness or by "a more dangerous sentiment, which aims at religion through the Church and the clergy." The following is the passage to which we refer:

From the recent controversy which we have all witnessed, and in which there is hardly a member of the Church who has not taken a lively interest, there has proceeded one result, to which my thoughts have been forcibly directed, and which to my view bears a dark and ominous aspect. I refer to the attempts which have been made, and which are still making in certain quarters, to draw a line of separation between the Laity and the Clergy, to marshal them in opposing ranks, and to produce the impression that on the part of the latter there is a growing ambition for power and influence; which, if successful, will invade the rights of the former, work the destruction of religious and perhaps even of civil liberty, and at last, in its arrogant and unscrupulous career, demolish the bulwarks of our Protestant Church, and throw open our sacred citadel to the incursions, and give it up to the control of the Romish Hierarchy.

Now this grave and appalling charge against the Clergy, whether suggested, as I doubt not it is, in most instances, by an honest though mistaken fear; or prompted, occasionally, as I am compelled to believe, by a more dangerous sentiment, which aims at religion through the Clergy and the Church, this charge, from whatever source it originates, should be fairly met. If indeed it can be substantiated, the Church is in a perilous state, its worst foes are those of its own household, traitors have possession of its inmost defences, and it behooves every true follower of Jesus Christ to band against them, and never lay down the weapons of a holy warfare till they be discomfited and driven out. But if the charge is unfounded, are not the Clergy called upon by every motive which should animate those who are set for "the defence of the Gospel,"* each as opportunity may offer, to rise up and repel it with honest indignation, and use every effort to neutralize its injurious consequences?

The following statements of doctrine, though occurring in a professed "exhortation," would do credit to a more elaborate treatise:

To Christ, as the Great Head of the Church, all power was given by the Eternal Father; and when he had accomplished the purposes of his incarnation, and was about to re-assume his heavenly glory, he delegated to those who were to represent him, all the authority that was essential to the permanency of his kingdom on earth. This authority was not conferred upon all his disciples indiscriminately, nor was it left in such a manner as to be the occasion of strife for its possession, nor yet to be transmitted through uncertain hands. The eleven Apostles were called, and to them Jesus spake, saying, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."† And then to show that this authority was not personal, and to terminate with their lives, but to be transmitted from them to their successors, he added, "And lo! I am with you alway, even unto the end of the world." Thus then a distinct order of men was established by Christ himself, and established in perpetuity.

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Were the Episcopacy sustained on the ground of expediency, or upon that of its being the earliest well authenticated form of Church government, and at every subsequent period the most universal,—these, though powerful arguments in its favor, would not to my mind present an insuperable barrier to contracting alliances with those who reject it, but yet in all other respects adhere to "the faith once delivered to the saints." It is because I believe it to be an institution of Divine appointment, and that Jesus Christ made it the channel for conveying to all future time ministerial authority and valid sacraments, and made it also the keeper of the faith and the witness of the truth, that I cannot relinquish it, and dare not refrain from bearing in its favor my firm and uniform testimony. If you are under the same conviction, and upon all occasions regulate your conduct in consistency with this conviction, you will probably be often exposed to the charge of narrow-mindedness and bigotry. But have the moral courage to bear this cross, and never for the sake of gaining that reputation which Christ pronounces to be a "woe," "when all men shall speak well of you,"‡ sacrifice, or even in your ministrations lose sight of, the distinctive principles of the Church.

This last sentence in particular conveys a caution which we of the clergy need at all times, and particularly at the present, to have deeply engraven on our hearts.

The "Further Statement" of President Douglass in relation to his removal from the presidency of Kenyon College, is now published, and forms a pamphlet of seventy pages.

We have risen from the perusal of this pamphlet with the conviction that the Trustees, if they indeed are responsible for what has been done in their name, would better have consulted their permanent interest and reputation had they left the "Statement" without a "Reply." Their attempts to extenuate a proceeding which could not be justified, have been subjected by Mr. Douglass to a searching and dispassionate examination and clearly convicted of sophistry and disingenuousness. Their reference to the financial state of Kenyon College under President Douglass's administration has been particularly unfortunate; for not only has Mr. Douglass shown that a deficiency under his administration could not have been the true reason of his removal, but in doing so he has made some remarkable disclosures in regard to the revenues of the College, which will be far from agreeable to its "prudential committee." Indeed Mr. Douglass does not hesitate to say that one object of his removal was to turn attention, at a critical moment, from certain points which Bishop Chase has desired to have publicly investigated:

Here, then, is the rub—the real source of the alarming deficit so much talked of; not "in the salaries of the College officers," nor in "the declining state of (the College) department"—as the Bishop has it—but in the prostration, the frittering away of the *means*, duly provided and always counted upon, for the payment of those salaries. Think of the revenue of this magnificent domain—4,000 acres of rich, productive Ohio land—estimated by the Trustees in 1842 (see Journal of Convention, page 74,) at $90,000—besides mill property, and a whole village of tenements; the revenue from all these sources, amounting, in 1835, to almost $4,000 per annum, now dwindled down, under the management of the *Prudential Committee*, to $900! Can any one, contemplating this state of things, fail to perceive the deep policy of the whole proceeding against me? At a moment when the mismanagement of this noble property seems to have reached its climax, when the evidence of its abuse had become too palpable to remain much longer unobserved, when it was daily to be expected that the friends and patrons of the Institution would become alarmed and call for some inquiry on the subject, a hubbub is suddenly raised about "the unpopularity of the President," an alarming "diminution in the College classes" is discovered all at once, the Institution is threatened with a "deficit to a large amount" in consequence, and "a new debt will have to be incurred (so they say) unless he (the President) is immediately removed from office." All this is duly seasoned (in the Reply) with intimations of the wasteful expenditures of that officer—his recklessness in such matters—his utter indifference, in short, to all considerations of this kind; and, on the other hand, in strong contrast, the solemn responsibility of the Bishop—his vigilance in guarding against abuses—his "*bounden duty to a College, which, by* so much labor, he had just succeeded in relieving from its embarrassments." Can it be a question, I say, in the mind of any one, after what has been said, that all this is but part and parcel of the most deep and subtle scheme to overwhelm me, and at the same time to divert inquiry from a real and palpable abuse of a great public trust? And see how perfectly it would have been consummated had I been weak enough, under the wheedling of Col. Bond, to tender my resignation.

The statements of Major Douglass in regard to Bishop McIlvaine are such, we think, as can only be effectually met by a demand for a judicial investigation.

* Philippians i. 17. † Matthew xxviii. 18, 19, 20. ‡ Luke vi. 26.

The Churchman's Reasons for his Faith and Practice. By the Rev. N. S. Richardson, A. M. (James A. Sparks.)

Mr. Richardson is probably well known to many Churchmen as the author of an unusually clever and effective tract, "Reasons why I am a Churchman," the fourth edition of which shows the value set on it by its readers. The present volume is a more extended vindication of the distinctive doctrines of our Church. The author's plan is regularly constructed, beginning with establishing the Divine authority and the visibility of the Church, and considering in succession the three orders of the ministry, the developments of modern systems, the nature of unity, and the use of a liturgy. It concludes with a chapter devoted to popular objections. The tone of the work is healthy and its temper moderate. To the mere English reader it will present no obstacles, the quotations from the Fathers, &c. being given in a translation. For such reasons, and because the very common but very illogical and dangerous method of negative teaching is in general carefully eschewed, we are confident that the book deserves a warm reception.

"The New Englander," of the July number of which we hereby acknowledge the receipt, is too much occupied with "Religious Freedom," the "Congregational and Presbyterian Systems," "Theodore Parker," &c. to devote more than one article to our well-befriended communion. Never was there a Church for which so many have felt themselves called on to prescribe. The author of the article in question, however, paves the way for his own sympathetic ebullitions by a quiet assumption that Episcopalians are quite flattered by attracting this kind of notice. His first page is a mere expansion of the Paul Pry formula "hope I don't intrude." After which the author goes on to consider the condition and state of the Episcopal Church; and here we must say that a more considerate admixture of patronage and censorship is seldom administered. First, we are told that the Episcopal Church is a true Church; (it "is regarded without hesitancy or doubt as a true Church of Christ. It is believed to be entitled to an honorable place among the churches which the Redeemer loves," &c. &c.); next, that it is *such* a little one ("it will ever continue to be among the least tribes of Israel"); then it is *urbane* ("less adapted to the country than to the cities"); and "quite respectable for the amount of talent which is found among the laity," but its clergy "occupy a rank between those of the Presbyterian and Congregational on the one hand and the Baptist and Methodist on the other." All this array of rare information, however interesting to the simple-minded Churchman desirous to learn something of his Church's standing and capacities, is after all merely an overture to the main piece, namely, an *ab extra* view of the last General Convention. Mr. B.'s survey results in the conviction that Puseyism has triumphed, that the evangelical party is very far from having the martyr-spirit, and in fact no longer exists "unless in the little remnant from the diocese of Ohio." In a pathetic and gloomy foreboding of the eventual extinction of said party Mr. B. takes leave of the painful subject. He came to bury Cæsar, not to praise him.

Brownson's Review *for July* contains, among other articles, a reply to the Episcopal Observer, a reply to Mr. Hildreth's letter, and an elaborate examination of American transcendentalism as set forth by Mr. Theodore Parker. We are pleased to find Mr. Brownson's undoubted philosophical abilities turning themselves to such subjects. Surely when one looks at the pantheistic leaven working among our *literati*, and the practical heathenism in which the masses riot, one may as well fear transcendentalism on the one hand, and atheism on the other, as any antithetical bugbear which timidity can evoke.

"Our Country, its Dangers and Destiny" is the title of a red-hot patriotic address, delivered *by* Theophilus Fisk *to* the Cadets of Norwich University as long ago as 1840, at the longevity of which we wonder, and at the reception of which by us unworthy we wonder the more. As a specimen of all that is absurd in rhetoric it may be greeted by the lovers of comic literature, or as an assertion of unbridled democratic license, it may be taken as a *vade mecum* by church burners and rioters; but why such a farrago of nonsense is introduced into any other society is a problem harder to solve than the meaning of Mr. Theophilus Fisk's figures of speech.

"Encyclopædia of Domestic Economy" No. 7, retains its character as a work of downright tangible every-day utility.

A certain other pamphlet we decline taking any further notice of than to set it down as one of the worst productions of a free press, and in its unquestioned publication and vending, a gross insult on all the decencies of morality.

The "Charleston Gospel Messenger" for July is more than an average number of a periodical, the influence of which we firmly believe is on the side of the best interests of the Church, and perhaps none the less so for its moderate though firm tone.

The "Churchman's Library" for July continues the republication of Bowden's Gregory VII., than which few modern contributions to Church History are entitled to a higher rank.

Harper's Illuminated Bible has reached its 33d number.

If we were certain of its continued existence we would gladly say a word of our former regular visitor the "Evergreen." Can any thing have befallen it?

We must really be excused from noticing politico-funereal sermons.

The True Catholic.—The subscribers to this periodical residing in this city, who have heretofore received their numbers of the Agent, will in future receive them through the post office, the postage being cheaper than the expense by express.

Clerical Changes.

The Rev. N. S. Richardson having taken up his residence in Derby, Conn., desires to have his letters and papers addressed accordingly.

The Rev. John McCarty, late rector of Christ church, Oswego, has accepted a call to St. Paul's church, Red Hook, with the charge of a congregation at Claremont, and wishes all communications for him to be directed to Claremont, Columbia county.

The Rev. Edward F. Edwards having removed to Whitehall, Washington county, N. Y., requests that his letters and papers may be directed accordingly.

The Rev. Samuel Cowell having accepted a call to Christ church, Brownsville, Penn., requests that all papers and communications may be directed accordingly.

The Rev. William Augustus White, has resigned the rectorship of St. James's church, Downingtown, Chester county, Penn.; and will, for the present, officiate in Trinity church, Southwark, Philadelphia—during the illness of the Rev. Dr. Coleman. Letters and papers for him may be directed, as before, to Downingtown, Pa.

We are requested to call the attention of our readers to the present state of the Domestic Treasury. A quarterly salary was due to the missionaries on the 1st of the month, and there is still a balance of the amount advanced by the Treasurer to pay the April salaries due to him of more than one thousand dollars. The present debt of this department may be stated at $10,000.

At a meeting of the congregation of the Church of the Epiphany, at their place of worship in Stanton street, on Monday, July 14th, due notice of the same having been given, the Rev. Lot Jones was called to the chair, Benjamin T. Sealey was chosen secretary, Joseph Kissam and George T. Maxwell were nominated to certify, in conjunction with the Chairman, the proceedings of the meeting.—It was resolved to organize a Protestant Episcopal Church, in which all the seats should be free, retaining the name of "The Church of the Epiphany." Wm. T. Pinkney and Peter D. Collins were elected Church Wardens. John Townley, Robert Carnley, Reuben W. Howes, John M. Bodine, Valentine Clowes, James Robinson, Samuel St. John, and Andrew M. Shiers, were elected Vestrymen.

This Church, established about twelve years since by the Protestant Episcopal City Mission Society, has been steadily increasing in numbers and strength. 1221 persons have been baptized, adults 148, children 1073. Marriages 312. Funerals 595. Confirmations 487. 1015 have been received to the Holy Communion, of whom 511 are now communicants in said Church.

At a meeting of the Vestry on the 17th inst. the Rev. Lot Jones, who had been in charge of the mission from its commencement, was unanimously elected Rector.

For the Churchman.

Died.—At Poughkeepsie, Duchess County, New York, on the Seventh Sunday after Trinity, July 6th, in the 69th year of his age, the Rev. John Reed, D. D., Rector of Christ Church in that village.

Dr. Reed, having prosecuted, under circumstances peculiarly creditable to his intelligence and love of study, the sub-graduate course of Union College, Schenectady, and received the honors of that Institution, became a candidate for holy orders in this diocese, and was ordered Deacon by its second Bishop, Dr. Benjamin Moore, and subsequently, June 17, 1808, Priest by the same Bishop. The first parish of which he had pastoral charge was St. Luke's Church, Catskill, Greene County; which Church he had represented, as lay-delegate, in the Diocesan Convention of 1805. Soon, however, after his ordination as Priest, he removed to the parish of which he continued Rector until his death. It greatly increased and prospered by God's blessing on his devoted and vigilant care. The original church, erected before the Revolution, and subsequently much enlarged, again proving too small for the congregation, was taken down, and a larger one erected, which was consecrated June 5, 1834.

The degree of D. D. was conferred on Mr. Reed by Columbia College, New York, in 1822. He was a clerical deputy from this diocese to the General Convention of 1835; and had, in previous years, been chosen by the diocese one of its provisional deputies; but there had been no call for his services under the appointment. He was, at the time of his death, and had been for about nineteen years, a Trustee of the General Theological Seminary.

Dr. Reed continued alone in the charge of his parish at Poughkeepsie until December 1841, when the Rev. Homer Wheaton, on his admission to Deacons' Orders, became his assistant.

There was little to distinguish Dr. Reed's life of what might be considered remarkable incident. Rarely absent from his parish, he was industrious in duty without attracting much observation, and did good by precept and example, not less real and efficient because of the want of notoriety, and exerted a moral influence not less powerful because of its concentration. Of kind manners, friendly habits, benevolent and hospitable dispositions, and agreeable conversation, he conciliated general and well merited esteem. Of intellectual powers and attainments of a superior order, he enjoyed favorable and respectful regard from quarters where it was truly honorable to him. As a pastor of the flock of Christ, he was so qualified, and so discharged his duties, as to deserve and receive the loving affection and abiding confidence of his people, and leave with his friends the comfortable hope that his will be the blessed commendation of the good and faithful servant. In his domestic relations his value can be more justly felt than described. As a Churchman, he was always the friend and advocate of those principles which are well known as having had the able championship of Bishop Hobart. He studied them faithfully, knew them intimately, and abided by them consistently, as well in those applications of them which have been called for in the peculiar developments that have characterized the history of the Church since the Bishop's death, as in those on which, during his life, they brought the revealed system of the Gospel to bear in its genuineness and integrity. But the crowning excellence of Dr. Reed's character, and what gave its excellence to every other trait, was that true piety, the genuine faith working by the pure love of the Gospel, which now enable his brethren in the ministry, the people of his spiritual charge, and his relatives and friends, the nearest and most tenderly attached, to reflect on his death with the cheerful resignation and holy hope with which survivors may think on the departure of the *dead in Christ.*

Dr. Reed was seized with his last illness on the 7th of January, within one day of six months before his death. He was not confined to the house during the whole of the intervening time, but was unable to do public duty. Although unwilling—a feeling in which his people fully sympathized with him—to resign his office as Rector, yet anxious to do all in his power to secure to the parish the full discharge of the pastoral functions, he on the 15th of February, relinquished all claims to salary from the first of the present year; but still giving assurance of cheerfully rendering whatever of counsel or of labor God might give him abilities to perform.

He soon after prepared his last sermon, which was read to the congregation by the Assistant Minister on the third Sunday in Lent. A copy was immediately requested by the vestry for publication, and the Sermon published accordingly. It is entitled "The peace of Jerusalem," and treats the subject in strict accordance with the principles and spirit of the Gospel, as the same are incorporated into the Catholic system of the Church; and with a solemnity, holiness, and affection of manner, meet for a loving pastor in what he reasonably supposed would be his last public instruction to his beloved and loving flock.

Dr. Reed's funeral took place on Tuesday 8th, in the Church which had so long been the scene of his faithful labors. It was much crowded on the occasion, in token of the sincerely affectionate regard with which the community at large sympathized with the sorrows of his bereaved flock. The Assistant Minister of the Church, the Rev. Homer Wheaton, the Rev. Reuben Sherwood, D.D., Rector of the neighboring parish of St. James's Church, Hyde Park, and the Rev. Edward Davis, Rector of St. Paul's Church, Charlton, Saratoga county, shared the performance of the funeral service, and a sermon adapted to the mournful occasion was preached by the Rev. John Brown, D.D., Rector of St. George's Church, Newburgh, Orange county. Several other of the Doctor's reverend brethren were also in attendance.—*Communicated.*

For the Churchman.

Departed this life on the 17th of July, in the communion of the Catholic Church, Anne Carter Sharples, aged 31 years, wife of Abraham W. Sharples, of Delaware county, Pennsylvania, and daughter of the Right Rev. H. U. Onderdonk.

In the midst of our bitter bereavement, how delightful it is to meditate on the Christian virtues and humble sanctity of the deceased! How much does it lighten our sorrow to feel that she who has left us, was continually aspiring to heaven while on earth; living, as it were, with angelic companions and celestial thoughts, even amid the trials and perplexing scenes of the vale of tears.

The Cross of Christ and the Church of Christ, were the chiefest objects in the heart of Anne Sharples.

In the joyous days of youth she dedicated herself anew to God, and made her sacred vows in the holy rite of Confirmation at the age of thirteen. She soon after approached with reverence and meekness the altar of Emmanuel to receive the blessed Sacrament of the Eucharist; and ever from that period did she find her truest happiness in the service of the sanctuary and the devotions and duties of religion.

Thus reflecting on the past, though in present affliction we mourn that the places which once knew her shall see her no more, we desire to bow with resignation to our heavenly Father's will, well assured that a better home is hers than earth can give, a place of light and rest, even the paradise of God.

W. A. W.

North-Western Diocese.—Bishop Kemper's Visitation.

July 20, Potosi, Wisconsin; 23, Jamesville; 25, Beloit—Ordination, consecration of church; 27, Madison; 28, Prairie du Soc; 29, Fort Winnebago; 30, Green Lake; 31, Lake Emily.

August 1, Fox Lake; 2, Fond du Lac; 3, Zachu-day; 4, Watertown; 6, Nashotah Lakes Mission; 7, Milwaukie—Convocation; 8, do. Ordination; 10, Sheboygan; 15, Michigan City, Indiana; 17, La Porte; 21, Logansport; 24, Peru; 27, Fort Wayne; 31, Richmond.

September 3, Lawrenceburg; 5, Madison; 7, Jeffersonville—A. M.; 7, New Albany, night; 9, Corydon; 11, Fredonia; 14, Leavenworth; 16, Bloomington; 17, Point Commerce; 18, Bloomfield; 21, Vincennes; 22, Langdon's; 24, Thureton's; 26, New Harmony; 28, Evansville.

October 3, Terre Haute—Convention; 7, Rockville; 8, Roseville; 12, Indianapolis; 13, Crawfordsville; 14, Lafayette; 17, Delphi—Consecration; 19, Logansport; 22, Michawaka; 24, Lima; 26, Bristol—Consecration; 27, Michigan City.

November 2, Milwaukie; 9, Oneidas, Wisconsin; 16, Green Bay.

Diocese of New Jersey.—On Thursday, 10th July, Bishop Doane laid the corner stone of Christ church, Allentown. This is the second building here; the former having gone to decay more than thirty years ago. The Rev. Messrs. Germain, Paterson, and Mitchell, (who kindly officiates there as his duties at Bordentown permit,) and Ogilby, (of the diocese of Pennsylvania,) were present with a large number of the laity. The address was delivered by the Bishop.—*Banner.*

☞ The undersigned respectfully announces the termination of his labors as Editor of the Banner of the Cross. It is a work that demands a larger portion of his time and attention than he feels justified in abstracting from the immediate calls of his profession. When he originally assumed the arduous and responsible trust, now resigned, it was with the expectation, that it would be but a temporary addition to those duties as a Parish Priest which possessed prior and superior claims upon him, and in whose quiet and peaceful discharge he has ever found his chief happiness. Various circumstances, however, induced him, year after year, to yield to the wishes of the friends and supporters of the paper; until now, the state of his health admonishes him that he may no longer, with justice to himself and his generous parishioners, thus overtax his mind and body.

To all his brethren of the press, and the numerous readers with whom it has so long been his pleasure to hold weekly communion, the subscriber bids a cordial and affectionate *farewell!*

John Coleman.

Ordination.—On the 7th Sunday after Trinity, (July 6th) in Immanuel Church, New Castle, Del., Bishop Lee admitted to the order of deacons Mr. Andrew F. Freeman, an alumnus of the General Theological Seminary, and son of the Rt. Rev. the Bishop of Arkansas. Morning Prayers were read, and the candidate presented by the Rev. Thos. Billopp, rector of the church, and the sermon preached by Bishop Lee, from Acts iv. 36.

In the afternoon, Mr. Freeman read prayers and preached, and the Bishop confirmed three persons.

Ordination.—On Sunday morning, July 13th, in St. Andrew's Church, Philadelphia, Mr. Albert W. Duy was admitted to the Holy Order of Deacons, by the Rt. Rev. Alfred Lee, Bishop of Delaware. Morning prayer was read by the Rev. T. M. Clark, assisted by the Rev. C. J. Good. The sermon was preached by the Bishop, from Proverbs xi. 30. The candidate was presented by the Rev. Mr. Clark. Mr. Duy has been elected assistant minister of St. Ann's Church, Brooklyn, and is about to enter upon his labors in that parish.—*Banner of the Cross.*

The Rev. F. W. Boyd, Rector of Christ's Church in this city, delivered his farewell address to his congregation on Sunday last.

Mr. Boyd has been held in high esteem as a citizen and a minister, and his loss, after having built up a church in Vicksburg, will be sensibly felt by those who have had the benefit of his instruction for the last three years. His health has been feeble for some time past, and we learn that he will endeavor to restore it by travelling.—*Vicksburg Whig.*

Died.

In this city, on Saturday, 19th inst., at the house of his uncle, Mr. Samuel T. Carey, No. 10 Greenwich street, Henry, youngest son of Mr John Carey, and brother of the late Rev. Arthur Carey, aged 20 years and one month.

At Sarum Farm, Delaware county, Pennsylvania, on Thursday, July 17th, in the 31st year of her age, Anne Carter, wife of Abraham W. Sharples, Esq., and daughter of the Right Rev. Henry U. Onderdonk, of Philadelphia.

The Rt. Rev. the Bishop of the Diocese, left Hartford on Tuesday morning last, on a visitation to the parishes east of the river. He is accompanied by the Rev. Dr. Jarvis.—*Calendar.*

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Benton, Rev. George, 34 Perry street.
Berrian, D.D., Rev. William, 50 Varick.
Bradin, Rev. James W., 292 Henry street.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, D. D., Rev. Christian F., 21 First avenue.
Dowdney, Rev. John, 20 John street.
Evans, Rev. Benjamin, 23 Hamilton street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Grigg, Rev. John, 417 Houston street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawley, Rev. Fletcher J., 9th Av. betw. 22d and 23d st.
Heyer, Rev. Wm. Grant, 457 Bowery, cor. Ninth st.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 213 Green street.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, L. I.
Jones, Rev. Lot, 77 Second avenue.
Labagh, Rev. I. P., Gravesend, L. I., or 281 Broadway.
Lyell, D.D., Rev. Thomas, 77 Anthony.
Marcus, Rev. Moses, cor. of Lexington av. and 27th st.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. B. C. C., 114 East Broadway, cor. Pike.
Peck, Rev. Isaac, 23 Wooster street.
Pollard, Rev. F., 401 Hudson.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 208 Wooster street.
Southard, Rev. Samuel L., 26th near Lexington av.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Thayer, Rev. F., 239 Eighth avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Tyng, D. D., Rev. Stephen H., 82 Beekman st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth st.

Brooklyn.

Bancroft, Rev. Charles, 1 Sand street.
Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington av., near Fulton av.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., Pierrepont, near Fulton.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court st., between Schermerhorn and Livingston sts.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Calendar.

July.

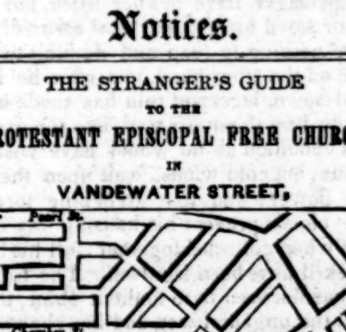
27. Tenth Sunday after Trinity.

August.

3. Eleventh Sunday after Trinity.
10. Twelfth Sunday after Trinity.
17. Thirteenth Sunday after Trinity.
24. Fourteenth Sunday after Trinity. St. Bartholomew the Apostle.
31. Fifteenth Sunday after Trinity.

Notices.

THE STRANGER'S GUIDE TO THE PROTESTANT EPISCOPAL FREE CHURCH IN VANDEWATER STREET,



The FREE Church of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

Emmanuel Church, N. Y.—*Seats free.*—Divine service is held in this church (corner of Prince and Thompson streets) thrice every Sunday, at 10½ A. M., 3½ P. M. and 7½ P. M.

☞ The Church of the Annunciation will meet for divine worship in the large Chapel of the New York University, on and after Sunday next, the 22d inst., at the usual hours of Sunday service. June 21.

Calvary Church is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 6 P. M.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker.

St. Simon's Church, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. Cruse, 21 First Avenue. June, 1845.

Books for the Nashotah Mission wanted.—Books for the Library of this Missionary School are greatly needed, particularly school books for the use of the Classical and English departments. Bishop Kemper furnishes the following list of works which would be very acceptable at the present time:—

Prideaux's Connexions; Butler's works, also his Analogy; Homilies of the Church; Palmer on Romanism; Gaston's Scripture Collections; Jerram and Wall on Baptism; Onderdonk and Barnes' Controversy; Murdock's Mosheim; Henry's Antiquities; Wheatly on Common Prayer; Palmer on the Church; Hooker's works; Barrow's works, and also his Treatise on the Pope's Supremacy; Hebrew Lexicon; Jacobs' Greek and Latin Readers; Latin and Greek Exercises; Leverett's Lexicon, and also his Tutor; Anthon's Classical works, any or all of them; Herodotus, Thucidides, and any other Leipsic classics; Psalter for Chanting; Bishop Brownell's Exposition of the New Testament; Bishop Horne on the Psalms; Paper, Slates and other articles of Stationery.

Any contributions either in books or money wherewith to purchase them, will be gratefully received, either at the Missionary Rooms, No. 281 Broadway, or by the Treasurer at his store, No. 139 Broadway, New York.

☞ A box will be dispatched for the Mission as soon as a sufficient number of books are contributed for the objects aforesaid.

Sunday Schools in the West.—The Missionary Bishop of Wisconsin and Iowa was lately at our office, where he stated, that many of the clergy connected with his jurisdiction, are exceedingly anxious to establish Sunday Schools at their respective stations, but are unable to do so from the want of books. Aid is therefore earnestly solicited for this important object. All donations will be thankfully received and faithfully applied, under the direction of the Bishop, by Daniel Dana, Jr., Agent of the General Protestant Episcopal S. S. Union, No. 20 John street, New York.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 17th of July, the Treasurer has received the following contributions:

From a member of Christ ch, New Brunswick, N J, $5; St Paul's ch, Detroit, Mich, per Mason Palmer, Esq, $20 27; R P Williams, St Louis, Mo, half, $2 50; Henry Delano, Esq, Henderson, Ky, $10; Trinity ch, New Haven, per Rev Dr Croswell, $110; St John's ch, Islip, L I, per Rev D V M Johnson, $15; Trinity ch, Danville, Ky, $5; St Matthew's ch, Jefferson co, Ky, $8 35; St Paul's ch, Jeffersonville, Ia, $2 23. Total, $178 35.

Thomas N. Stanford, Treasurer,
July 23, 1845. 139 Broadway, New York.

Foreign Missions.—The Treasurer of the Foreign Committee since his last report of the 16th inst, has received the following sums:

From St Andrew's ch, Pittsburg, half year's support 3 children, China, $37 50; R P Williams, St Louis, Mo, half, $2 50; cash, 50 cts; St John's ch, Delhi, Rev G Waters, $8 62; through R W Barnwell, Esq, from communicants, St Helena parish, Beaufort, S C, education children in China, $600. Total, $649 12.

J. Smyth Rogers, Treasurer,
New York, July 23, 1845. 69 Wall-st.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St Peter's ch, Rev Hugh Smith, D D, $9 79; Rev W H Frisbie, Hitchcockville, for Prayer-books sold, $1; St Philip's ch, Rev Alexander Fraser, $15; Rev B Halsted, missionary, Fort Wayne, by the hands of T N Stanford, Esq, $5.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, July 23, 1845.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Church of Messiah, Glens Falls, Rev J A Spooner, rector, $7.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, July 23, 1845.

Just Published

THE CHURCHMAN'S REASONS FOR HIS FAITH AND PRACTICE.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Pet. iii. 15.

By Rev. N. S. Richardson, A. M., author of 'Reasons why I am a Churchman,' &c.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.

STANDARD EPISCOPAL WORKS published by D. Appleton & Co. 200 Broadway.

Bradley's Practical and Parochial Sermons,	$2 50
Burnet's History of the Reformation, 4v best ed.	3
Do. Exposition of the 39 Articles, 1v	2
Hooker's Complete Works—Notes by Keble, 2v	4
Palmer's Treatise on the Church, with Notes, 2v	5
Magee on Atonement and Sacrifice, 2v	5
Newman's Parochial Sermons, 2v 8vo	5
Do. Sermons on the Day, 1v	1 25
Marshall's Notes on Episcopal Polity,	1 25
Pearson's Exposition of the Creed, 1v	2
Maurice's Kingdom of Christ, 1v	2 50
Manning on the Unity of the Church,	1
Taylor's Episcopacy Asserted and Maintained,	1
Kip's Double Witness of the Church, 2d edit.	1
Sherlock's Practical Christian, 1v	1
Evans's Rectory of Valehead, 16mo	0 75
Spincke's Manual of Private Devotions,	1
Wilson's Sacra Privata—only complete edition,	1
Spenser's Sermons on the Gospels and the Church	1 25
Churton's History of the English Church, 1v	0 75
Ogilby's Lectures on the Church, 1v	0 75
Sutton's Meditations on the Sacrament,	1
Do. Disce Mori, Learn to Die,	1
Do. Disce Vivere, Learn to Live,	1
Taylor's Golden Grove—a Manual of Devotion	0 50
Ogilby on Lay Baptism, 1v	0 75
Gresley's Lectures on Preaching, 1v	1 25
Do. Portrait of an English Churchman,	0 75
Paget's Tales of the Village, 3v	1 75
Ives's Sermons on the Church,	0 63
Faber on the Primitive Doctrine of Election,	1 75
A Kempis, of the Imitation of Christ, four books,	1
Lyra Apostolica, from the 5th Oxford ed.	0 75
Thoughts in Past Years, by the author of "The Cathedral,.........	1 25

ENGLISH THEOLOGICAL BOOKS.—Just received by the Westminster, from London, a large number of old and new works in Theology, Ecclesiastical History, &c. to which we invite the attention of the clergy.

Also, a large supply of very fine Oxford folio and quarto Bibles, suitable for the Desk, which will be bound to order and sold on reasonable terms.

STANFORD & SWORDS,
July 26. 139 Broadway.

NEW ENGLISH BOOKS.

LATHAM, on diseases of the Heart....	$2 75
Cameron's Adventures in Georgia, 2vs	6 50
Maxwell's History of the Irish Rebellion	5 00
Jones's Dissenters Plea for Nonconformity	3 50
Christian Philosophy, or Materials for Thought	1 75
Tales from the German of Schmid	1 50
The Cottage Prayer Book, by Rev. W. Clark	75
Melville's Sermons, v 2	3 25
Birk's Village Discourses, 1v	1 50
Mark's Sermons for Families and Sick Rooms	1 75
Poems of Wotton and Raleigh, 1v	
The Highlands and other Poems, by J. Small	1 75
Murray's Edition of Common Prayer, Part I	75
History of the Dog, by W. C. L. Martin	38
Church Sketches for English Cottages	50
The Young Women of the Factory	50
John Ronge, the Holy Coat of Treves	63
Hubert, or the Orphans of St. Magdalaine	88

Imported and for sale by
July 19. WILEY & PUTNAM, 161 Broadway.

CHURCHMAN'S LIBRARY.—The 7th No. of the 2d volume, for July, 1845, of this periodical, is now out, containing in part Bowden's Life and Pontificate of Gregory VII.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.

Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 25 John st.
New York, July 14, 1845.

DICTIONARY OF THE CHURCH.—Containing an Exposition of the Terms, Phrases, &c. connected with the external Order, &c. of the Episcopal Church, by the Rev. William Staunton. Neatly bound in muslin. Price $1 25.

HENRY M. ONDERDONK & CO.,
July 5—4t 25 John street.

NEW ORGAN.—Mr. Jardine, of New York, has just completed for St. John's church, Ogdensburgh, a large Organ, which reflects great credit on the builder for richness and sweetness of tone, and beauty of architecture; it is all that could be desired.

Signed in behalf of the vestry and congregation.
H. R. Peters, Rector; Henry Van Rensselaer,
July 19—3t S. Gilbert, wardens.

NEW DEVOTIONAL WORK.—D. Appleton & Co. have recently published—

The Cross of Christ, or Meditations on the Death and Passion of our blessed Lord and Saviour; edited by Walter Farquhar Hook, D.D., Vicar of Leeds. 1v 16mo, 63 cents. July 19.

For the Churchman.

Songs of the Fathers.

No. 3.—Ignatius.

Sweet the legend that of thee we cherish,
Blest Ignatius, sainted one of old!
Never can thy hallowed memory perish,
While to earth the magic tale is told.

Runneth thus tradition's pleasant story—
When the chosen of the Saviour's love,
Asked while longing for the future glory,
"Who the greatest is in heaven above?"
Jesus called thee, then a child, and placed thee
"In the midst," an emblem so divine,
In the fair humility that graced thee,
Of the spirits that in heaven shine.

Ah! who knoweth but that dear caressing,
Dearer than a mother e'er can give,
Was to thee a rich, a mighty blessing,
Foretaste of the joys that ever live!
In thy manhood thou didst never weary,
Of the labor that was thine to know,
And though days were dark, and nights were dreary
All to thee was blessedness below.

When condemned to die in bitter anguish,
Thrown unto the maddening beasts of prey,
For the martyr fate thy soul did languish,
As the tired one for the close of day.
And when death of tyranny's own showing
Came full rudely with its dire alarms,
Oh how blest the thought that thou wast going,
As in childhood, to the Saviour's arms!

Pierrepont Manor. M. S. B.

From "Tracts for the Last Days."

Justification by Faith.

Almost all the theological discussions which have been written by Protestants since the Reformation have had for their subject the single dogma called "Justification by Faith;" and in proportion as the litigants have boasted of being more religious than others, in that same proportion have their instructions, sermons, and publications been exclusively upon this one element of Christianity. Moreover, in the same measure that they have chronologically and theoretically been alienated from the Church of Rome, so have they departed from the fulness of truth; and for a long time past theological contention has been not so much between Romanists and Protestants, as between all the different sects of Protestants themselves upon this single insulated point.

Luther for many years repeated, in a series of lectures, the opinions which are printed and commonly known as "A Commentary on St. Paul's Epistle to the Galatians;" on which no more need at present be said, than that a more dishonest piece of dealing with the words and arguments of another man—to say nothing of the indecency, when it is considered that man was God's instrument to write those words—cannot be found. That Commentary everywhere displays this dishonesty. It is only necessary to cite one example, namely, that wherein he says, and reiterates, that the word "sin" means *the law of Moses.*

At the very commencement of the rise of the Evangelical sect, the tendency which their mode of dealing with this subject has to generate Antinomianism was seen and contended against by some amongst themselves. But in this, as in every case where zeal is exercised apart from Ecclesiastical discipline and unity, the rash ultimately prevailed. Not many years ago there were two distinct parties in the Evangelical sect in the Church of England. The one, which had most sense and most theology, was stigmatized under the sobriquet of Claphamites, of which the *Christian Observer,* a most respectable journal, under the direction of the late Mr. Macaulay, was the acknowledged organ. The other was an assemblage of all the wild spirits, Dissenting and Anglican, urged on by lay seceders and others, who thrust themselves into the Priest's office under the desultory leading of some clever but mistaken men, who piqued themselves on *holding* "higher views" and being "more advanced" than their "low" co-religionists, the Claphamites.

These last were, of course, the most Antinomian and lawless, both in theory and practice, although declaring, in words, that they were as much against Antinomianism as the others. Moreover they, when charged with such principles by their opponents, repelled the idea with warmth. Nor, indeed, could one party be more justly chargeable than the other, so far as the tendency of the principles of both was concerned. The only difference was, that the faults of the one were more obvious, and the other more obscure; but the same conclusion was unquestionably to be drawn from both alike. In so far as the dispute was confined to reviews and pamphlets, the matter was of very little importance. Such men might rail at, and hold each other in mutual aversion. Practically, in all but the use of their tongues, the men were holy and good. They feared God, desired to serve Him, and would not wilfully do anything which they knew to be displeasing to Him: but when their doctrines were preached from the pulpit, they worked effects upon men of violent passions, even in the agricultural, and, above all, in the manufacturing population, with which none of their doctors were able to cope.

It happened to the writer of this Tract, before he was in holy orders, to reside in a village where the rector was a very old and respectable man, mild and easy in his manners, but with very little intelligence of religion as a science, or under its influence as the permanent director of his life. The patron, professing something of Evangelicalism, and having sons and daughters who professed still more, the pulpit was, from time to time, filled with preachers of every grade of doctrine and talent. At length the rector died, and he was succeeded by a young clergyman of very decidedly Evangelical principles, full of life and energy, and who labored with great assiduity for the benefit of his flock. Shortly after his taking possession of his charge, he was accosted by some of the parishioners, who expressed themselves highly delighted at what they had heard, and a few who were Dissenters expressed their intention of attending in future the parish church. The joy of the clergyman was, however, quickly damped, by finding the greater part of these men to be habitual drunkards, especially on Sunday, when one of the manufactories was only partially closed. They were, moreover, in the habit of swearing—they ill-treated their wives and neglected their children. On being remonstrated with, they replied in the passages of Scripture which the clergyman used in his sermons. To every charge of sin they answered, "Well, but the law is done away in Christ, and where there is no law there is no transgression"—"The blood of Jesus Christ cleanseth from all sin"—"He hath blotted out as a thick cloud thy transgression, and will not remember thy sins," &c. The clergyman had never witnessed anything of the kind before; being a holy and conscientious man himself, he was horror-struck. He did not omit to preach the fulness of God's love, and the worthlessness of all human actions to merit His favor; but he preached with equal earnestness the terror of His judgments, and the certain destruction of the impenitent. From this time the Antinomian Dissenters returned to the church no more. The occurrence here spoken of took place many years ago; but from a recent enquiry into the state parish, things remain precisely as they were.

We know well that Satan will continue to seduce souls by arguments from any scheme. The Papists do certainly abuse the practice of the confessional to continue in sin; the Protestants, whenever their passions are sufficiently strong to resist their theories, find excuses for their sins in the doctrine of justification by faith. The German Anabaptists and the Dutch Antinomians could not be brought to common sense by the benevolent exertions of Witsius's Ireniken; and the claim of the Papists for the merit of human actions is just as much a pervision of God's truth, but no more so, than its opposite statement by the Evangelicals, of justification without works.

A nomenclature is a very convenient thing for those who are either masters or learners; but to those who neither understand the subject sufficiently well to be able to express their thoughts without technicality, or to those who imagine that because they have learned the symbols by which truths are taught, they have therefore necessarily acquired a knowledge of the thing, it must be said that it would be better they were ignorant of the terms. The vice of the age, engendered by all royal roads to knowledge, is to inculcate knowledge about a science, and not the science itself. Hence, in botany, the frequenters of horticultural meetings conceive themselves to be professors, because they know a pentandrous from an icosandrous plant—look at cryptogamic pollen through a lens, and labor to produce hybrids in a greenhouse. Laymen, who, frightened on a bed of sickness, or who suddenly, from any cause, begin to think of their duties to God, drink in such information as the Tract Society can furnish; and so soon as they have made as much proficiency in theology as Leigh Richmond's "Dairyman's Daughter," commence lecturing on their own account, and bewilder their family and their neighbors with their crude notions of justification, election, and final perseverance. Truly, knowledge is a good thing; but pedantry, as a substitute for knowledge, is not a good thing. Nay, it is worse than ignorance, because it blinds the possessor by affording him a mask, instead of letting him see plainly that he is ignorant, and thereby setting him upon a legitimate course of attaining true knowledge.

In the present condition of men's minds upon religious subjects, it is impossible to use any ordinary term that will convey with accuracy the idea which is intended by the speaker or writer; it is therefore necessary to give a definition of each term, in order to avoid the certainty of being misunderstood. We will, on this account, endeavor to look at the subject of Justification by Faith apart from all religious systems whatever, and try to ascertain the method of God's dealings with the spirits of men by an examination of, and comparison with, His method of dealing with their bodies and minds.

In the government of the material world God is good to all, and maketh His sun to shine and His rain to fall alike upon the evil and the good. Each husbandman partakes of his share of the common blessing, and renders it personally and individually profitable to himself, according as he uses it aright. If he sow at the appointed season, if he have cleaned and manured his ground, if he cut and gather in the produce, he will enjoy the fruits: but if he have sat down in idleness, or fanaticism, to read his Bible, trusting to the words, "I will never leave thee nor forsake thee"—"Take no heed for to-morrow, what ye shall eat, nor what ye shall drink, nor what ye shall put on, for your Father which is in heaven knoweth that ye have need of such things"—"He that has given us His only-begotten Son to die for us, how shall He not also with Him freely give us all things?" &c.; if the husbandman, trusting to these passages, have neither tilled, nor manured, nor sown his ground, most assuredly he will have nothing to reap and nothing to eat. Suppose, on the other hand, that, after he have tilled and sown, incessant rain has made it impossible for him to put his seed into the ground in such a condition as he would have wished; that no sun, but cold winds, wait upon the ear when in flower; and that drenching torrents from the clouds prevent his housing his corn, and rot it when collected together: all his labor and his skill have been fruitless. The Lord of the sun has not seen fit to make it shine, nor to withhold the ungenial wet, and has shown that success is not always to the meritorious, nor due reward given to careful labor. Here let the expounder of God's mind to men declare, whether the gift of an abundant harvest be bestowed irrespective of the pains taken by the husbandman; and whether, on the other hand, no labor nor skill can avail unless there be a previous gift of blessing from on high?

In like manner, the health and vigor of the body and soul are preserved by the due use of that nourishment for both of their several kinds which is provided. Let the child be born with a frame capable of enduring all the labors of Samson, and of abiding in a freshness of vigor like that of Moses and Joshua; let his mind have capacity sufficient to beam as a Newton and a Bacon combined: still, whether his body become weakly and decrepid, and his mind relapse into drivelling idiotcy, will depend upon the means which have been employed to feed and invigorate his body, and upon the labor which has been bestowed in acquiring information.

God pursues a similar course with the spirit, to that which He is admitted on all hands to pursue with the bodies and minds of men. As He has given the light from heaven to shine upon all, so has He given His Son to die for all: as He has distinguished Europe by a temperature which secures a greater proportion of the blessings necessary to the physical wants of mankind, so has He given to Christendom, His Church, a greater measure of spiritual blessing; not that He has given His Holy Spirit to dwell there in the earth, nor in insensible beasts and plants, but in men. And He has given the ordinances of His Church, by the due use of which every man may receive his personal and particular share of the common good, and by neglect or perversion of which he may lose his individual share of the same.

God has not abandoned all witness of Himself to the mind and affections of fallen men, so that He shall be veiled, or revealed, as they may please to declare Him. He has written the record of Himself in all His acts; nature, providence, the laws by which He works throughout the whole creation, are uniform. There are not two sets of laws, the one for the body and the other for the soul—one for all men and another for the Church; but the same laws, the same method for all: and it is for the creature to adapt itself, according to its species and kind, to the one uniform law; and not for the uniform, and unbending, and unalterable law to conform itself to every phase and mutation of the creature.

The highest end which the creature can attain is to know how to serve God, and to rejoice in so doing. Man, since the fall, knows not how God would be served, and does not desire to serve Him in any way that will cross and counteract his own will and pleasure; but most men are willing to serve God so far as is consistent with their own wills and pleasures. The highest end which man can attain is only to be reached in the Church; it is there only that he can learn God's purpose of self-manifestation in the blessing of the creature, and His purpose of carrying on the government of the universe by men brought into unity of judgment and affection with Himself. Hence we perceive how contrary to reason, to common sense, to experience, to God's methods of acting, is the notion that a certain number of people are predestined to be born into this world, and taken out of it, and placed in heaven, without any reference to an adaptation of their minds and affections to that place called heaven.

One lesson must be learned by all who will attain everlasting happiness, although the processes by which it is learned may be infinite. The thing to be learned is the certain conviction that conformity to the mind and will of God ensures the happiness of him who is so conformed, and enables him to be a means of communicating happiness to others. All schemes of benevolence fail to bless mankind for want of this knowledge, and all doctrines of religion are false which do not tend to this end. It matters not the least how these doctrines are termed—how hallowed by names justly and highly esteemed in the Church—how enforced by spiritual authority or temporal sanctions; let them be called justification by faith, five points, election, merit, &c. &c., their truth and their worth are to be tried by this unerring balance—do they conduce to the knowledge and love of God's will?

The happiness of the creature is ensured by the will of the Creator being done in it. Any deviation from that will, however trifling, is the setting up of an independent, an *other* will, which other will, the Creator must put down. The more trifling the test, the better it proves the point to be shown: an apple, a sloe—the more intrinsically worthless the thing enjoined, the better for the end intended by the command. The temptation of the destroyer is ever the same, namely, to insinuate that there may be happiness without conformity to the will of the Creator. It is on this point only that there is really any value in religious controversies and theological discussions.

As to the question of human merit in religious matters, it is to be viewed not as a question of theology, but as a question of common sense, and by reference to God's dealings in parallel circumstances with other things. If we refer, again, to the instance of the husbandman, it is most clear that the sun will shine in vain for him, and the showers of heaven descend, unless he turn the same to his own private profit, by using these common blessings, so that his own particular fields may reap the advantage. Has he merit in this, or not? No doubt he deserves to reap according as he has sown: his reward is from the abundance of the harvest he reaps.

So it is in spiritual things: it is in vain that the Son of God has died, and has instituted a Priesthood and Sacraments; unless a man be baptized into the body of Christ, His Church, and eat and drink His flesh and blood. Has he merit, then, in so doing? It is rather consummate folly if he do not so do; and if men would be at the trouble of ascertaining the thing concerning which they dispute, instead of disputing without defining, the virulence of polemists on the subject of human merit, and the Antinomianism of justification by faith, would have ceased long ago.

The Evangelical party in the Church of England, and the Scotch and all Calvinistic Dissenters, induce great confusion in the minds of their audiences, and produce dissent in the Church, by applying the term *believers* to all such as receive their statements, and *unbelievers* to all who demur to the same. The terms "believers" and "unbelievers" are applied in the New Testament only to those baptized and unbaptized, but never to two portions of the baptized. If there be any passage which seems to savor of the reverse, it refers to persons who would, in leaving the Church, become again open Jews or open Heathens. To such classes, these terms might still be justifiable in the mouths of Missionaries in heathen lands, but are certainly not applicable, and ought never to be employed, in the Christian Church, in Christian communities, and in Christian lands.

The bad effects are various. First, it exalts one part of the congregation in its own eyes, and leads them to look down upon the rest; secondly, men know that they are not unbelievers, however bad their lives may be, and they feel the fallacy in the preacher's reasonings, even though they may be no better logicians than he; thirdly, it takes from the preacher the real power which he ought to have, through recalling to the memories of all, the reality of that which they profess, the vows they contracted at baptism, and the danger of finally losing all they once enjoyed. The want of using the Scriptures aright has been pointed out in former Tracts, and there is not a more pernicious instance than that before us, of the real ignorance of the Scriptures which exists amongst those who claim an almost exclusive intelligence of them. Terms which were applicable at the beginning of a dispensation, and in one circumstance of the Church, are not applicable to the end of the dispensation in other circumstances of the Church.

It is, no doubt, true, that wicked Romanists have inculcated a system of human merits, as blasphemous as it is absurd; but the way to counteract one absurdity is not by running into an opposite absurdity. Justification by Faith is not a doctrine of the Christian Church alone: it was the doctrine of the Jewish Church: moreover, it is the doctrine of the heathen—of all who sacrificed a beast, and who thought to propitiate the favor of the Creator by the substitution of a victim for themselves. This has been stated by Bishop Horsley, in his sermons, with his accustomed eloquence; so that, whilst the Evangelical sects are preaching incessantly, and almost exclusively, upon this single point, and proclaiming their so doing as the highest style of Christian preaching and teaching, it is, in fact, only the first element of natural religion—not Christian or Evangelical at all, in any peculiar sense. The only point in which it is Christian at all is, not so far as it is confined to the substitution of the innocent for the guilty, but only by another and subsequent step, namely, when Jesus Christ is preached as the only acceptable victim, in opposition to all other victims and propitiating sacrifices.

It is, therefore, abundantly clear, that the preaching of the Evangelical sects can never fit men for the kingdom of heaven. They inculcate a doctrine which, even if true, professes to be a substitute for the use of the ordinances which God has appointed as indispensably necessary towards the attainment of a certain end. The despising, setting aside, or in any way passing by as useless, the ordinances of God in His Church, necessarily includes the passing them by as unnecessary everywhere; and it is notorious, that reverence to parents and to the king are secondary, in the minds of all who are infected with Evangelical opinions and under the baneful effects of its preaching, to the belief and reception of this their insulated and solitary dogma.

It is a course of logic of which these preachers stand in need, preparatory to their receiving a course of theological lectures. The personal piety of the men saves them from the evils which they inculcate, and into which their followers fall; but it is necessary that their minds be expanded by Catholic doctrine, and their hearts enlarged by Catholic destres, before their ministrations can be otherwise than detrimental to that Church which they desire to benefit, and for whose welfare they are ready to die.

Every one ought to know and believe that God has given His Son to be the propitiatory sacrifice for the sins of the world; that this sacrifice has been made, and that Jesus Christ stands accepted as pure and spotless in the presence of God. All who are baptized into His name are made members of His body, and are partakers of His merits, of His death, of His life, of His resurrection and ascension. The share which each individual has of this common salvation is dependent upon himself; he may despise and reject all he has been told upon the subject, and the Spirit of Christ in him may be quenched and totally withdrawn. If, on the other hand, he do constantly partake of the Sacrament of the Eucharist, in which he receives nourishment to his soul, in feeding on the flesh and blood of the risen Son of God; if he be constant in morning and evening prayer in private, in prayer in his family, in prayer on Sunday in the Church, and daily, if he be a priest; if he do mortify all sinful desires which are forbidden by God; if he do confess to God, in his priest, any sin into which he may fall, and receive absolution for the same; if he do thus use the offices of the Church as the instruments for working out his salvation with fear and trembling; if he do feel and yearn for the miseries of men, and cry to God to send His Son again into the world to put an end to them, and deliver men from the physical, moral, political, and ecclesiastical cruelty, oppression, confusion, and evil which bear them down: then is such a man daily making himself more and more fit to be an instrument in God's hands hereafter for carrying on the government of the regenerated creation; then is he daily fitting himself more and more for the Kingdom of Heaven, and for a special degree and eminence in the same. But if he be pursuing a course of life directly the reverse of all this, confiding vaguely and vainly to the promises of eternal life, the Lord will say unto many that have worked miracles in His name, preached zealously and officially the Gospel of the Kingdom, "Depart from me, ye workers of iniquity; I never knew you." And the notion of some theological speculators is not without probability, that as every child of God in this world prepares himself for the appropriate part which he shall fill in the Kingdom of Heaven, so likewise does every one, who is lost prepare himself to be a fit habitation for the dwelling of some peculiar Spirit of Evil. Now a spirit of rebellion, insubordination, disobedience to God in men filling posts of His appointment, as much disqualifies a man for the Kingdom of Heaven—into which, as it has been quaintly, but most truly, sometimes said, no Dissenter, no Republican, can be found—as any habit of sensual vice is admitted on all hands to do. Therefore it is that the preaching of the Evangelical system is subversive of the best interests of man, notwithstanding the zeal and desire to do good which pervades the greater portion of its adherents.

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June 29—yly W. H. PADDOCK.

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TERMS—For Boarders, $300 per annum, (without accomplishments,) *Day Boarders,* $50 per quarter; *Day Scholars,* $30 per quarter. June 7—3mis

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New York, April 12, 1845, 72 Murray street.

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EDWARD COOPER, A. M.,

Sing Sing, April 15, 1845—tf. PRINCIPAL.

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Dec. 9—yly. near Spring.

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One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

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Signed by James B. Hardenbergh, pastor of the church, and the gentlemen of the Consistory, unanimously.

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